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MAXIMS:

POLITICAL, PHILOSOPHICAL,

AND

MORAL.

BY

EDWARD COUNSEL,

AUTHOR OF

TWENTY THOUSAND (20,000)

ORIGINAL AIRS

AND MUSICAL PIECES,

"MELODIES OF ERIN," ETC.

WITH AN

APPENDIX.

SECOND EDITION (AUGMENTED).

MELBOURNE:

PRINTED AND PUBLISHED FOR THE AUTHOR BY

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PREFACE.

In submitting to the public the Second augmented Edition of the Maxims, the author deems it necessary to offer some introductory remarks, so as to arrive at a proper understanding of his motives in publishing the present unpretentious volume.

Besides the original edition of this work (which only comprised some 3,200 Maxims—embodied, however, in the present issue), I have published two Musical Works, viz., "Melodies of Erin" (twelve songs), and also a Song with pianoforte accompaniments. Particulars of these—as also my other productions—may be consulted in the Appendix.

For the above-mentioned works I have been favoured by letters of approval—accepting the books and placing them permanently in their libraries—from several of the leading Universities of Europe and America, amongst which may be mentioned the world-famed Military College of West Point, Oxford, Cambridge (report), Dublin, Louvain, Bonn, Jena, Heidelberg, Göttingen, California, Sydney, etc.

For the "Melodies," and in some cases the Maxims (first edition), the Municipalities of Paris, Seville, New York, Philadelphia, Manchester, and others; the National Library of Madrid, British Museum, Connecticut State Legislature, Parliaments of Victoria and South Australia, University Libraries of Ghent, Utrecht, Lund, Upsala, and other prominent public bodies.

Copies of these letters (selected from a considerable number received) will be found in the Addenda of Public Correspondence at the end of the volume. They embrace letters in Spanish, French, Italian, German, Dutch, Swedish, and Latin. They have not been translated, but are presented in the original languages.

I have composed, probably, more Original Airs, and other varieties in the way of music, than any other musical writer in the world—exceeding in number twenty thousand (20,000). For a list of the different varieties *vide* Appendix

In my theory of an "Universal Melodic Composing (Themal) Faculty"—which will be cursorily glanced at in another portion of this work—from investigations I have made, supported, too, by some undoubted proofs—I have come to the astounding conclusion that

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all human beings, without exception, possess the germs of a creative original melodic composing faculty; I have even formulated some theories on the subject, and read a lecture unfolding my discoveries.

I am prepared to admit, however, that in the majority of instances the faculty may be dormant or latent: simply for the want of being exercised—a philosophy certainly very flattering to human nature.

Perhaps I may be afforded an opportunity of reproducing my lecture upon this interesting art-subject with practical examples.

To return more particularly to the subject matter of the present volume.

MAXIMS exert no small influence upon our lives and faculties. They are inward monitors directing the motives and actions to be pursued in every imaginable undertaking, not only of individuals, but of nations.

Unvoiced Maxims have ruled, and must ever continue to rule, the destinies of all nations. Their influence lasts through all time. Philosophy (first acquired, probably, by the knowledge of human errors), like Nature, is ever renewing her strength. It is the common possession of all—common as the blood that supports the air we breathe—universal as are our perceptions and faculties; and, if we but reasoned justly, we would discover at the close of our investigations that all men are originally created on a dead-level of intellect.

There are degrees of cause and effect. One produces many, but each man can contribute infinitely.

If there are grave mysteries in nature not to be unfolded—yet, why repine, my friends? What we are *already possessed of*—if we but *exercise* the faculty—may be termed an infinite possession.

Some of the following Maxims or reflections are essentially speculative; and, consequently, have not arrived at the dignity of settled opinions.

Let this fact be distinctly understood in the examen, or discussion of the propositions.

I do not hold myself responsible for the *misapplication* of any of my theories. If some of the Maxims have a political bearing, nothing of a revolutionary tendency is attempted to be propounded; moreover, the author being a Roman Catholic, every proposition is necessarily advanced in accordance with, and subject to, the great principles of CATHOLICITY.

Some of the ideas and positions here attempted to be advanced contain—if we look under the surface with a just and liberal interpretation—the germs, I think, of new philosophic principles, for *under every idea* lies a philosophy, leading, each in turn, to an

infinitude of systems. Yet, should they be considered merely in the light of speculative enquiry, may not be altogether devoid of fruit. Whatever shows the force of unchanging Truth and philosophic conviction in a new or unusual light is not wholly lost, or without significance, as contributing to the general progress of thought, no less than of material advancement.

Ideality surrounds us as by a circle or halo; mentality is infinite in productive faculty; yet, in all probability, the greatest will never (?) be unearthed.

In approaching these subjects of analytical thought and discussion, however, it is incumbent upon us, in our enquiries, to be humble in spirit—otherwise we attain not to the practice of wisdom—(that divine and co-eternal principle, the greatest gift from GOD to man)—with a due regard, also, and submission to those: Alutoi aporiai—those "difficulties of hard solution" involved in the discussion.

We can assemble upon this common ground of human faculty by contributing to the great republican store of true literature, which is *Wisdom*—the endless legacy, the eternal possession of all mankind—co-partner with Faith itself—the parent of all our thoughts and faculties.

I speak not in the interests of a clique or class, nor even of any distinct nationality, but for man in the aggregate—from the broad philanthropic standpoint of human charity.

Perhaps it may be urged—as an objection—that I dogmatise too frequently.

But when I state that I adopt that method of inculcating the ideas—here humbly submitted to the judgment of the candid and judicious enquirer after truth—it is solely for the purpose of condensing the matter.

Such a course of treatment, it will be seen, was inseparable from a discussion of the many subjects under examination.

I speak not as one possessing authority in any way.

It behoves us, as I have remarked in these enquiries—*i.e.*, in speculations involving mysteries and indeterminate positions—ever to be humble in spirit, for true humility is the daughter of wisdom.

We must be abject to be wise.

The ideas or theories here submitted for your consideration are presented in aphoristic form simply to condense the matter, not in a dogmatic spirit of inquiry (which I utterly disclaim). They are *advanced* in maxim form, but not decided: submitted to the judgment of my readers—of all nationalities—totally removed from any show of "*authority*" on the part of the author.

A glance at a few of the leading Axioms of my New Æsthetic and Literary Theories (dealt with more at large in the body of the work) may not be here out of place.

The principal Axioms may be briefly enumerated as follow:—

SYNOPSIS.

1.—That there are no actual termini to the operations of the human intellect (æsthetical, philosophic, or in the domain of the composing faculty), when once fairly aroused in the human mind or called into existence.

2.—That whatever the mind (mind-soul, or *Nous*) produces can be added to, the human mind being more capable of *producing* than of receiving.

3.—That the idea we ascribe to "Genius" is an exercised faculty, and, in the department of music (melodic combination), common to all.

4.—That we are all originally born with equal creative faculties—*i.e.*, in the productive power, or *energeia*.

5.—Degrees of effect and cause.

6.—Under every idea a philosophy, and thence systems.

7. The realms of thought, being infinite, are productive as those of nature.

8.—That to think is to be—to exist. We cannot, therefore, cease to think, or we cease to *be*. What can reproduce mind? We cannot exist, then, *without* we think.

9.—The interidealisation of practice and theory.

10.—That arguments change not facts. The facts unalterable remain.

With many others of like import.

The absence of notes, quotations, explanatory matter, etc., may be remarked.

Let be—*está bueno*.

I was not born to be a commentator.

I survey the field; let the draftsman come after to fill in the details.

Read but to weigh, and, if possible, add to the ideas here pro*mulgated; for* the human mind is more capable of producing—and

that to a comparatively infinite extent (*durante vita* being necessarily conceded) — than of receiving. For, while life — the mind-soul (mentality)—remains, our thoughts of a necessity progress (*i.e.*, during vitality); but in the mentalic suspension of our faculties (or death-state), may not a moment be—or appear to us—as an infinite (comparatively speaking, of course) extension of time? . . .

To all mankind is granted, as a divine legacy, the wisdom of IDEAS.

Rather than ask for "more light," let us use the light from within—exert and bring forth our innate faculties—for the progress and benefit of our fellow-man. True progress is attained by interchange of thought and benefits, and thereby unite all men in the great bond of progress, brotherhood, charity.

Let there be charity, too, amongst the nations as amongst individuals. Let us subdue our national prejudices.

There is an eternal spring of ideas and faculties in man did he but call them forth. Let the Maxims be improved upon, disseminated, tested.

The practical adaptation of our theories (which are solely literary in their aspects, and do not entrench upon the domain of doctrine) must not, in our enquiries, be overlooked.

The objections to "mere theory" are, perhaps, as universal as are the theories—the much-abused theories—themselves.

Strange infatuation and contradiction in man!

What *is* theory, and what *is* practice? Why, without the theory you *cannot* have the practice. They are inseparable. Two fruits it may be, but growing on the same tree; or place it in this light: Theory is the seed, practice the fruit. Aye, and unless we sow the seed, we cannot reap the fruit. Is it not well?

We must still look to the discriminating public—the progressive peoples of Europe and their descendants in the new world—for European blood governs that of other nationalities—to all intents and purposes—the Americas and colonies differing but in government, not in blood,—these in the first place;—to publishers and societies; and to men of influence and worth in the social scale;—to leaders of public opinion;—to government (the philosophy of power); and, above all, to the Holy Religion of the True Cross—CATHOLICITY—founded by Christ Himself and bequeathed to His Holy Church—the great truths of which, through the Apostles—still influence the most powerful and generous of the nations: for the promulgation of just ideas,—tending to the welfare—that significant watchword of the philanthropist—the progress and intellectual advancement of the peoples.

But the reader is necessary as the book, for what is unknown is lost.

That man would but exercise the endless faculties implanted in his nature by a beneficent and all-wise CREATOR for the common benefit of us all.

Oh, this glorious domain of infinite perception and faculty!

IDEAS will outlive the epoch of empire and of dynasties: nay, all that the universe contains—of a very necessity—sprung from one idea—that of the Infinite one, the OMNIPOTENT; and Wisdom—the eternal undying sentiment—His thought: from which ours are derived—in the primal cause.

The soul's meditation—Divine WISDOM—which interidealise the universe.

From the WORD all things have arisen. . . .

Or, to present the idea in the Spanish—as befitting the majesty of the subject:

Las palabras de Dios son acciones.

. . . . . .

Yet, in all let there be a well-defined—a practical object:

The *welfare*—the progress of human nature.

This is a glorious mission and the best part.

This is the furnace that will try their merit.

One part of the picture I have finished; the other—the knowledge of it—lies in the future.

EDWARD COUNSEL.

MAXIMS:

POLITICAL, PHILOSOPHICAL,

AND

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TWENTY THOUSAND ORIGINAL AIRS, &C.

1.—The words of God are *deeds*.
2.—Just the truth, and that truth—just.
3.—Reason is the touchstone of philosophy.
4.—From THE WORD all things have arisen; a co-eternal thought produced the world.
5.—Ill success is the contempt of fortune.
6.—Hope hath a large mouth.
7.—If we could unfold the future, the present would be our greatest care.
8.—Law is oftentimes the shield of the despot.
9.—To obey a despot is not allegiance.
10.—Time is never idle with *us*, although we may idle with time.
11.—Hope is the helpmate of patience.
12.—Constancy is the mansion of truth.
13.—For the good of the people—for the good of the state.
14.—Truth is the right hand of God.
15.—Jealousy is the daughter of fame.
16.—Virtue must govern.
17.—Ideas lead revolutions.
18.—Death is just—to the just.
19.—Do not walk on *both* paths.
20.—We *must be* abject to be wise.

21.—Money is the test of friendship.

22.—We cannot exist without we think; to think is—to *be* (to exist). What can reproduce mind? When can our ideas really be said to be exhausted? The more we think or write the more we may.

23.—All that is good is great.

24.—Consider not one fault where there are many virtues.

25.—Beauty is but for a day.

26.—Use Nature well and she will recompense thee well.

27.—Enmity hath a large tether, but the chain often ends at destruction.

28.—All is part of time; time never ends itself, but ends all.

29.—What will be may (?) be resolved; what is not capable of being resolved cannot, perforce, be; but it does not lie with us, neither is it our mission, to resolve all.

30.—Wisdom is the *energia* and phasis of the Deity.

31.—Truth is a certain foundation.

32.—That which is indestructible (not admitting the possibility of being destroyed) *must* be—in its very essence—eternal. The soul is therefore immortal, and eternally co-existing with the mind and faculties—as not admitting, and being incapable of, destruction. The thoughts are of and from the soul. This is possible; and, being so, is conformable to reason (the perceptive faculty of right). Even improbability must have a basis of probability to work upon.

33.—Repentance is nothing but mockery when it comes too late.

34.—Genius cannot be bought with gold.

35.—Fancy is the golden-flower of reason.

36.—Health is the best wealth.

37.—The way to true wealth is by the paths of honesty.

38.—Away ambition!—false hourly phantom!

39.—None are free from slander.

40.—Death!—where is thy conqueror?

41.—All have their miseries incorporated with our nature; he is not truly a man who has not experienced adversity.

42.—Two roads lead before thee; which wilt thou follow?

43.—Grapple with fortune stoutly—you will prove victorious if firm.

44.—To be immoderate in anything is to be moderate in nothing.

45.—If you intend well there is no cause for shams.

46.—You love drink, and yet you like not poison.

47.—Do not call every wind a tempest.

48.—A charitable mind cannot harbour envy.

49.—If you are honest you are prudent.

50.—Idle thoughts are foes to industry.

51.—Be firm, but not stoical; he who does not mind the storm may perish by it.

52.—Money, like a running horse, should be kept—well-in-hand.

53.—Any one may have the power of doing good.

54.—People admire science, but love art.

55.—Scorn not those of inferior station. Flatter not those above thee.

56.—Be true to thy truthful yearnings.

57.—Ask me for time and offend me.

58.—Talk not to men of what they know not. Talk to a carpenter about wood; to a mason of stone.

59.—There are more actors in real life than upon the stage.

60.—Consider thy meals as a duty, not pleasure.

61.—Merit is not always appreciated.

62.—An original melody is worth a thousand fantasias. Your "scientific" melody is an abomination; "science" is the bane of all true melody.

63.—Show a bold front to a dog.

64.—Woe be to the nations that profess not arms.

65.—Pride is useless.

66.—Walk only on the common road when a better cannot be found.

67.—Every state in life has its sorrows.

68.—If thou art just, fear nought that can be said of thee.

69.—In all let there be virtue.

70.—Ask of those who can give.

71.—Judge not from the face.

72.—Avoid extremes. Violent exposures to heat and cold beget cramps.

73.—Do not sit on a hedge and then say thou art unknown.

74.—It is better to be brave where discretion is useless.

75.—If the vicious have no shame, shall the virtuous have?

76.—Be not turned from the course by a straw.

77.—We know not what the child may become.

78.—In conversation suit yourself to your hearers.

79.—Evil is not advantageous to a people.

80.—War is sometimes the security of life.

81.—Even a successful war is a loss to most families.

82.—Gold requires no lexicon.

83.—Guilt is always present to the mind (of the guilty).

84.—It is good in life (as in physic) to deviate from the common road sometimes.

85.—Too many commanders spoil the victory.

86.—You know not who is your friend until you prove it (him).

87.—A fool is better than a knave.

88.—Decide and begin.

89.—Men like to talk of themselves.

90.—Epitaph (to a scornful reader): I have died to live; thou art living to die.

91.—Variety is pleasing in discourse.

92.—If you have done anything worthy praise, say not that you are unworthy of it.

93.—It is better to be happy than to be great.

94.—There is no thornless path in the world.

95.—There is a road to every house.

96.—Neglect not business for pleasure.

97.—Intend well and you will do well, for the good intent redeems.

98.—No one has a right to call another—fool.

99.—Wise men know each other.

100.—To delay sometimes is to lose.

101.—*Riches* cannot be compared to wisdom

102.—To be independent is to be rich.
103.—Talent—how dear to the possessor of it.
104.—To lose often is to gain.
105.—Those who want shame ought also to want mercy—from others.
106.—Those who praise nature often cannot bear the sight (site) of trees.
107.—Receive all in honesty.
108.—Forget not a favour done thee.
109.—Language is the parent of words.
110.—Savages do not want eloquence.
111.—To *seem* wise often is to be so.
112.—Imitation is not genius.
113.—There are other things besides fame.
114.—To be artful in everything is to be natural in nothing.
115.—Order in battle is greater than numbers.
116.—Arms and armour are of little account if what they cover be faint-hearted.
117.—Bad citizens often make good soldiers.
118.—Do not labour and destroy again.
119.—When there is no law but that of the sword, let the people look to themselves.
120.—Liberty is often praised by those who practise despotism.
121.—To have liberty with a despot is to be a slave.
122.—Slavery is evil.
123.—There is but right and wrong.
124.—Different people prefer different things.
125.—Let the marriage bed be inviolate.
126.—Love often moves the sternest.
127.—Destruction (often) lurks in women's eyes.
128.—A virtuous woman deserves a good husband.
129.—Mind not frivolous pursuits.
130.—To please often is to conquer.
131.—A word makes thy fortune sometimes.
132.—The vicious have a wholesome fear of the law.
133.—A numerous and powerful people should not allow bad laws to be imposed upon them.
134.—Against God and—fallen!
135.—Let those be destroyed who are against the common good.
136.—Nations must bow to events.
137.—What is justice in one place is injustice in another.
138.—Envy not the dying—but pity.
139.—Believe not every one.
140.—Pity and love are nearly allied.
141.—To admire is not always to praise.
142.—Let not the chance of doing good go by.
143.—To be silent oft is to learn.
144.—Beware of those who flatter.
145.—Write with art, but learn from nature.
146.—Dogmatism does not carry conviction (always).
147.—To be sincere is better than to be polite.
148.—A suitable employment is a preservative of virtue.

149.—Of the thousands in the amphitheatre there was but one Virgil.

150.—How often does hypocrisy impose (upon us).

151.—Do not know everything.

152.—Encourage industry.

153.—Do not run into water and then blame another for taking you out.

154.—The powerful are harmed very little by ridicule.

155.—Turn not at every corner; stop not to examine all.

156.—To see some things once is too often.

157.—Honour is the cause often of ruin to families and generations.

158.—When will prejudices be removed? National prejudices accord not well with progress. To be truly impartial and progressive, should we first begin by *denationalising* ourselves?

159.—Many people admire merely an imitation of others.

160.—Passion makes a burlesque of the features.

161.—The end of time is the birthday of Eternity.

162.—All literature is but a word—a thought—a maxim amplified.

163.—There are many great people in the world—if we value what they say of themselves.

164.—Some say even slavery has its joys.

165.—Grasp not always at the highest place, for, if you should happen to fail, your disappointment will be the more severe.

166.—Cringe before no man.

167.—Too much bashfulness is as bad as too much boldness.

168.—Thoughts are as the sands of the seashore - infinite.

169.—Discipline should be acquired.

170.—Men naturally wish to govern.

171.—What dangers people encounter for fame!

172.—Some disorders are not positive injuries.

173.—Let there be order and system in most things.

174.—To prefer certain things there must be comparison.

175.—Politeness is not essential at all times.

176.—There is life (and death) in the grape.

177.—The tongue—how often an enemy.

178.—Self-love (in excess) is an enemy.

179.—Call one thought, and another will follow.

180.—Frugality is not always to be commended, nor liberality to be condemned.

181.—Abundance is often a dangerous good.

182.—Empires will fall—dynasties fade away; but the mind of man will survive the destruction of all inanimate matter—its destiny is eternal.

183.—Fortune's favours are too often like thunderbolts—which kill.

184.—War is oftentimes the best monitor.

185.—Be active; let not thy life run smoothly as the stream.

186.—There is no praise for being a proficient in some things.

187.—Laws change as the seasons.

188.—Life is not always to be imitated on the stage.

189.—A hard grasp of the hand is not always the proof of a friend.

190.—To speak too much of a good action lessens its value.

191.—It is the fee that draws the doctor.

192.—I do not wish it to be understood as a reflection upon the many members of a *worthy* profession when I give expression to the remark that lawyers are men who will swear black is white—if they are *paid* for it.

193.—To shake the world and raise a feather.

194.—Some people make use of all their eyes.

195.—There are grave mysteries in science.

196.—Expensive lawsuits are doubtful benefits.

197.—Some arts may be learned from savages.

198.—Do not interrupt the thread of a profitable discourse.

199.—Last to be served—though first in importance.

200.—Exercise the system; the loom, if suffered to rest, requires oiling.

201.—Be not ashamed to own thy ignorance of some things.

202.—Curses seldom convince.

203.—Ridicule is a weak form of satire.

204.—"The *right* is a powerful weapon."

205.—The brave should not have a private pique against each other.

206.—Wars of pen and ink often lead to wars of cannon and bayonets.

207.—The press is a powerful censor (except in despotisms).

208.—Reading useless books is like sowing bad seed—your trouble does not reward you.

209.—Pleasure is oftentimes a trouble, and work a pleasure.

210.—Pleasures mostly begin well and end ill.

211.—Think of the absent.

212.—Though perhaps a worse fortune in the *end*—a better in the present.

213.—Eloquence can save souls.

214.—Many books—little reading.

215.—There are faces and bodies, and of all forms, nearly.

216.—Of all "dears" (so say the philosophers) wisdom is the dearest.

217.—Wisdom is mostly the fruit of experience.

218.—How many are there who seem to live well - yet, if we knew them well, live ill?

219.—The pen—how often an antagonist!

220.—A wife is the dearest, and often—the dearest.

221.—A judge must not have sympathy.

222.—How often does conversation intoxicate more than drink!

223.—Wisdom is great if there is *little* wisdom.

224.—One's own wisdom is dearest.

225.—You can be kind to your horse, although you curb him.

226.—Doing, and not to talk.

227.—The ignorant and simple are sometimes our tutors.

228.—How extravagant we are sometimes when we want and have no money!

229.—Bad from best is an easy transition.

230.—*Many people* write to us about what they have *not* to tell us.

231.—It is the mind, and not the body, which contains enmity.
232.—Every art has its stepping-stones.
233.—Last in the campaign, an l first in the fame.
234.—Man often finds it his interest to buy a neighbour's good-will.
235.—To take wood from us and give us the *shavings*.
236.—Many may prefer, but may not choose.
237.—We have often to be thankful for hopes frustrated.
238.—Know who a man is before you let him smell your purse.
239.—Do not affect the company of pot-house friends; and of strangers there—beware!
240.—To guard against ill is better than to be able to foretell it.
241.—Fame is of little account without profit.
242.—'Tis merry in a crowd—sometimes.
243.—No comfort where there are many.
244.—Every thought is a book.
245.—The praise of the uncharitable is sometimes as foolish as their censure.
246.—When full of wine we ask for water.
247.—It is not the *number* of books which constitute the literature of a country.
248.—How often are observations misapplied!
249.—Follies will never have an end.
250.—Letters are sometimes capital things—if they are answered.
251.—Trade with thoughts as with gold.
252.—The world is ruled by thought.
253.—To look into ourselves—this is one art.
254.—Guesses are oftentimes the surest answer.
255.—Who can harp on the strings of a well-guarded heart?
256.—The successful man seldom blames the ingratitude of mankind.
257.—There are great trials in the air.
258.—He swallows a tree at every gulp.
259.—Truth is centred in the soul; who can outroot from the conscience a falsehood?
260.—A man has the power to abstain from any evil—the work of man (as wine, etc.)
261.—Be not too methodical, and do not affect the martinet.
262.—The *business* of amusement—it encircles the world.
263.—Guard against excess in *eating*, as in drinking.
264.—The way of the world is "jolly," says the inebriate; and "sad," says the melancholy man.
265.—KING AND SAGE—King—"How old art thou?" Sage—"Both young and old, sire." King—"How sayest thou?" Sage—"I am young in goodness, and old in sin."
266.—The soul often laughs at the sallies of the mind.
267.—When your credit is lost your honour is imperilled.
268.—Seek to *know* before you teach.
269.—We may often study in a crowd, while unable to study in our closet.
270.—A loud voice is not always the index of a true courage.
271.—Laughter is often the cause of tears, and tears laughter.
272.—Humility and pride are often allied.

273.—What is owned by none is owned by all.
274.—Be of good cheer when you see friends dear.
275.—Indifference often degenerates into satiety.
276.—Let liberty reside in your mansion.
277.—From the meeting of friends often spring the encounter of foes.
278.—Never be abashed when you meet with a rebuff; it tests one's philosophy.
279.—LINES FOR A DIAL:

It's easy to count the hours as they flee;
Think well of lost time when looking at me.

280.—Advice that is sought for by your enemy must be good advice indeed.
281.—A rich man's tears would water a poor man's garden.
282.—Seek knowledge from the purest source.
283.—Many things good in themselves appear evil when used unwisely.
284.—The first in appearance is not always the first in importance.
285.—Walk not against the will.
286.—He is wise who can advise himself.
287.—The wisest man is he who does not require advice.
288.—From the different views of wisdom spring our greatest errors.
289.—Vanity is the flatterer of the soul.
290.—Self-interest is often stronger than blood.
291.—The world often excuses the want of virtue in one who is possessed of wealth.
292.—A rich man is seldom in want of an auditor.
293.—That which is unknown is (nearly) lost.
294.—Wine is the bond of friendship (and enmity).
295.—The soul is (often) born a twin.
296.—Value is comparison.
297.—Look *from* the future.
298.—The mind is the duplicate of the soul.
299.—To hear some people talk you would think they had bodies only—body-men, who never think.
300.—Could we unfold futurity we might behold War on Peace; start at shadows; and find that all shadows would be substance.
301.—Written thoughts are the fancies embodied.
302.—Keep from debt, and peace expect.
303.—The will is the most dangerous rival of the soul, and its strongest enemy.
304.—Many important views escape the eye of he that is on the mountain top, which is easily discernible to the traveller on the plain.
305.—Peace of mind arises from the remembrance of few evil, and many good, acts (performed).
306.—Resolve well, and try to attain your good resolves if you would be happy.
307.—Live well *now*, that thou may live well hence.
308.—Vice is a thorn to the soul.
309.—Walk where virtue does not lean.
310.—Destiny pursues as the hare runs.

311.—Judge in good time now—that time may not rashly judge hence.
312.—Be wise *before* the storm.
313.—To rule thyself is better than to rule others.
314.—Pride is the child of honour.
315.—Be wise when both paths lie open—not when one is closed.
316.—To govern thyself is to overcome most evils.
317.—We cannot combat ills unknown.
318.—Wisdom is confined to no set speech or men.
319.—Wine draws more "friends" than wisdom.
320.—Lend to thyself first.
321.—Fair promises are seeds unsown.
322.—Fire is the heart of Nature.
323.—The easiest trade is that which is hardest learned.
324.—For gold, Governments sometimes offer a premium for vice.
325.—Folly is distorted wisdom—or wisdom in a cloud.
326.—Tyranny in some measure seems to be a necessity to all Governments.
327.—To the strong mind Fortune retires (or smiles).
328.—Spend less on pleasure the more you earn.
329.—The applause of the public is (like) golden sands.
330.—The frame is often more valuable than the picture—the case than the jewel.
331.—He who *pays* well is followed more than he who *says* well.
332.—Swim in the ditch if you can't in the sea.
333.—Not he that looks ill, but he that does it.
334.—Confusion often brings forth light.
335.—Dreams make all men authors.
336.—The same action does not always lead to the same result.
337.—That which is impossible—were it possible—would not serve us.
338.—That we *have* is not so sweet as that we *would* have.
339.—Many give that they may get.
340.—Some fame is easily acquired.
341.—Wait in pain, rather than decide in haste.
342.—There is some resemblance in men's thoughts and features.
343.—Nature ever changes—never rests.
344.—A hovel in a storm is better than a house beyond.
345.—Guilt is oftentimes the strongest witness against itself.
346.—Wisdom is the helper of mind and body.
347.—Lost time is that which is badly spent.
348.—Act well in the present—the future will act well for thee.
349.—No immorality on chance (of things).
350.—Death aims only once, but never misses fire.
351.—One day of good fortune is better than ten of hope.
352.—What wills often effects.
353.—Like gold in the hands of a savage are the sayings of wisdom in the mouth of a fool; wisdom valuable in itself, but of no value to the possessor.
354.—False the dogma—false the doctor.
355.—Our friends frequently serve us more by their wishes than by their deeds.

356.—Empty the heart of enmity, and you will store it with virtue.
357.—Arguments change not the fact.
358.—The intention condemns sometimes before the act.
359.—We proceed in life by station(s); we succeed *by* station.
360.—Duty may be performed by all.
361.—To form the excuse before the committal.
362.—Great in evils—little in virtues.
363.—The greater the dross, the greater often the brilliancy.
364.—We repeat the advice on taking it.
365.—Necessity offers more than gratitude can fulfil.
366.—We give example by taking it.
367.—Terror flies from the frequent contemplation of it.
368.—Many are rejected from the ignorance of those parts of learning (or art) which are unnecessary.
369.—Without prudence, without sense.
370.—Distrust that state of life which is most prosperous.
371.—We often learn—by unlearning.
372.—What we know is built on what we do *not* know.
373.—The greater the palace, the narrower the principles.
374.—Patience is stronger than force.
375.—Wisdom is often counted folly by the unwise.
376.—The very certainty of gain does not always draw followers.
377.—The reception we obtain is not always what we expect.
378.—Not the sword, but the arm that wields it.
379.—The fate of men is often decided by one—oftener by many.
380.—There is small gain in that (which if we lose) we regret not.
381.—Time lengthens with the wise.
382.—The same scene does not always give rise to the same feeling.
383.—Fortune favours thought.
884.—Wisdom is oftentimes at variance with "honour."
385.—Many are up early and late—yet never wise.
386.—The foes that are unseen are often stronger than those that are seen.
387.—A good guard is better than a bad strike.
388.—Time and place change the value.
389.—A disagreeable neighbour is sometimes missed.
390.—It is a good temper that can stand the attack of a child.
391.—The *cause* of joy does not always cause it.
392.—Hope is a day the end of which we may never see.
393.—Soiled honour is often a net to catch riches.
394.—It is necessary only to agree with some to make them abashed.
395.—What we laugh at now we are often obliged to follow.
396.—Rule hope.
397.—Self-defence is Nature's wisdom.
398.—We often deny ourselves for fashion's sake.
399.—National feelings are mostly illiberal (to other nations).
400.—No remedy without the proof.
401.—Evils which we think ended are often displaced by worse ones.
402.—He who gives a good example through life may live another *life by his example*; for a useless life is less than a life.

403.—How often does a study tyrannise over us! yet we delight in our servitude. Fame lightens labour.

404.—Some hands always write gold; a writer often tires his reader, yet spins for himself gold.

405.—Ideas come from an endless vista.

406.—Fancy often leads to acts great and terrible.

407.—The same is not always the same.

408.—A speech not remembered is but a breath.

409.—Some fame is easy gotten and forgotten.

410.—A virtuous and hardy youth is a glorious scene of life—long to be remembered.

411.—He who is not virtuous ought not to have arrived at any age.

412.—We love that little (which, when we lose) we love not.

413.—The will is not always with the body.

414.—Peace is the bright star of the world; yet must not war be *universally* condemned. A *righteous* war is a legacy from heaven—oftentimes the handmaid of a nation's liberty.

415.—Retreat but to breathe stronger.

416.—Memory is the greatest traveller.

417.—Flattery is often involuntary.

418 —The sword that rests—rusts.

419.—Time is a strict monitor.

420.—Think your breathings may be numbered.

421.—Time renews sometimes.

422.—As a rod—so life may be divided.

423.—Trivial things have often been the springs of great actions.

424.—The first beginnings are generally crude.

425.—Although you have the wood you are not always sure of the fire.

426.—The longer – the lesser of labour.

427.—Thought is mightier than action.

428.—Our actions often make the cause; and there is a cause for actions.

429.—Anger is often comparison.

430.—True politeness is a great servitor.

431.—The flower fades that is not looked upon.

432.—Fancy often leads to fact.

433.—Fancy and fact often change places.

434.—The history of the *book* is oftentimes the greatest history.

435.—The reason we so frequently travel over the same road is that there is no other whereby we may travel.

436.—Printing is the breath of literature.

437.—Wisdom takes most when it requires least.

438.—Let thyself be eclipsed—if by doing so thy follies are.

439.—Time begets more than fiction can create.

440.—Useless is that he fruit whereof lasts not.

441.—Unseen, often huge—seen, little.

442.—More would you know, and know not one?

443.—Reason is the pathway of virtue.

444.—We may often learn from our own works.

445.—The thought of virtue is a sword at evil.

446.—*Abjure the wrong*, adjudge the evil.

447.—Mistrust thyself when the road is smoothest.
448.—Friendship's eye is (often) blind.
449.—Bear thy greatest fortune as if thou deserved it not.
450.—A true friend has double cares.
451.—That which hurts the mind and body hurts the soul.
452.—A good name is a preventive to evil.
453.—Liberty is often a book unclosed, and made as books are—for us.
454.—Wisdom is a treasure, the key whereof is never lost.
455.—Scorn not wisdom; for it will be without thee.
456.—Time is often a magnet to the unwise.
457.—Justice is often the wind that blows the criminal to his punishment.
458.—Firm is often the resolve, and infirm the action.
459.—There is frequently a poison in fortune's gifts.
460.—The body should be gauged by temperance, as the soul by virtue.
461.—The remembrance of good deeds should be an antidote to evil ones.
462.—We envy him not whose fate we may not envy.
463.—A disguise may often prove a hard trial to a true friend.
464.—The strictest economy will waste at times.
465.—Not the effect but the intention often causes the evil.
466.—Define strictly the line between thy wishes and necessities.
467.—Wisdom's door is ever open.
468.—To do things well should be the great aim of life.
469.—Fear flies through fancy's door.
470.—Admiration often subdues the soul to chance.
471.—Truth often spoils the dinner.
472.—Care flies on money's wings.
473.—We are not adjudged by one human judgment.
474.—Meditation is the longest book.
475.—Music is one of the allowed pleasures of the soul.
476.—The matter, not the words, forms the length or value of a book.
477.—A spendthrift's purse is like a tree that never blossoms.
478.—Resemblance is a bond of favour.
479.—Truth is the foundation of justice and honour.
480.—Make it well for thee to live, and thou shalt live well.
481.—Fortune acts without conditions.
482.—One cause of misery is the inability to change.
483.—The manner is often an index to the heart.
484.—Virtue is a standard which is upheld by many strong arms.
485.—Accident is a great monitor.
486.—That which we are in want of ourselves is often blamed when it is in the possession of others.
487.—The heart is often elated when the face is calm.
488.—Dress is like a letter, which is sometimes well and sometimes ill received.
489.—We do not state the same to everyone.
490.—It is difficult to walk through brambles without some of them *sticking to you.*

491.—Joy hath many features.
492.—You have not lost all when you have life.
493.—You are not always safe—even when far from the precipice.
494.—Our feelings often colour the truth.
495.—Accident often lurks in the simplest movement.
496.—Nature has no remorse.
497.—Many obstacles are placed when our interest sets them.
498.—The slightest sign of evil is frequently the strongest confirmation of it.
499.—Hope is a powerful weapon.
500.—Self-interest is a chain upon our actions.
501.—The course of justice often prevents it.
502.—The law's course frequently prevents a just action.
503.—The uncertainty of justice often prevents it.
504.—The just often fear to be served rightly.
505.—No fruit without the root.
506.—Want is both parent and child of war.
507.—Where evil is there doth evil emanate.
508.—Nothing is by itself; the mirror reflects several when it reflects one.
509.—When anger walks it is strongest; let it rest and it gets weak.
510.—Consider life a debt which must be discharged.
511.—Fear fathoms many things.
512.—It is not good to improve the danger.
513.—One key opens many sciences.
514.—Time is the creditor of pleasure.
515.—We (often) please others while we pain ourselves.
516.—We often welcome evils, yet turn from good tidings.
517.—Wisdom rewards often by taking from us.
518.—Thou hast been formed for a cause—let that cause form thee.
519.—Words which enlighten some darken others.
520.—The result is equal to the cause.
521.—Many retreat who have the best vantage ground.
522.—That which makes thee miserable oft serves thee best.
523.—The clearest moral is dark through a strange tongue or uncouth delivery.
524.—That which furthers the country (or empire).
525.—Any state of life contents if we know no other.
526.—Be careful in those things which will be known.
527.—Language is the key of knowledge.
528.—Self-interest is a strict monitor.
529.—The eye is the best key.
530.—Wisdom is a lesson which is never too well known.
531.—Let prudence clothe thy conduct.
532.—Detraction is the heir of jealousy.
533.—Our conduct, like our clothes, often requires mending.
534.—Prudence hath two elements.
535.—The best friend does not always receive the best welcome.
536.—The resemblance to evil is often the cause of it.
537.—When wisdom leaves the house folly enters it.
538.—Feeling is the oil of life.
539.—*To be pleased* with good actions is the unction of life.

540.—Fear hath a numerous progeny.

541.—Beauty is but a lease from nature.

542.—Despise not that which may make thee despised.

543.—Do not scold with a woman who is a linguist, for, though you may withstand her French, her German may annihilate you.

544.—Read, admire, and—tire yourself; how often is it called pleasure?

545.—A hungry cat will not acknowledge the friendship of a rat.

546.—Knowledge is very often *not* wisdom.

547.—He speaks as a sage and acts as a fool.

548.—There is hardly anything more to be condemned in generals than senseless valour.

549.—Your appetite call not your constitution.

550.—Tastes alter with years.

551.—To know one thing we must forget another.

552.—We all (if we have a mind to) can draw from wisdom as from a fountain.

553.—To strive and to become unknown.

554.—Deep thoughts are deep, when the surface ruffles.

555.—Life is a continual march towards the grave.

556.—There is (often) great substance in air.

557.—A just man prosperous—the happiest in the world.

558.—In the greatest misfortune oft lies the greatest hope.

559.—The certainty of succeeding makes the road easy.

560.—It is often the interest of another that we admit that which is not our interest.

561.—It is a good maxim that bears the tests of all weathers.

562.—Never ask for what you cannot repay.

563.—A Spaniard without a cigar is like a steamer without a funnel.

564.—Genius is books—to-morrow.

565.—Literature triumphs when liberty is on the wane.

566.—Look right and left—then go ahead.

567.—Rotten is that bond which depends but on a name.

568.—Look over a dirty face where there's a clean hand.

569.—Live one day well, and let that day be thy year.

570.—Honour is great, but truth is greater.

571.—A meerschaum pipe, some lager beer, and good *sauer kraut* are three things which a German can't do well without.

572.—The phrase of sorrow doth oft the sad heart make gay; while gaiety doth oft the soul o'erpress with leaden woe.

573.—Often is a favour asked when none is required.

574.—Design that well which is to bear the test of ages.

575.—In the greatest advancement oft lurks the greatest obstruction.

576.—Nature hath always an after-thought.

577.—The substance often flies when the shadow is greater.

578.—Anxiety is the attendant of much travel.

579.—Morning is the fresh page of nature.

580.—A bad mouth empties the bag.

581.—It is too long to wait for the proof of everything.

582.—*An interchange* of literature is the conversation of nations.

583.—The sick man's wish is often the scorn of he that is in good health.

584.—That which obstructs hope often increases it.

585.—An hour of labour sometimes gives to others years of work.

586.—Wishes people the world.

587.—The gate of death is never at rest.

588.—What is wise in Catalonia is not always wise at Biscay.

589.—Un hidalgo á Priego un paysano en Madrid (*i.e.*, a gentleman at Priego is only a peasant at Madrid).

590.—Good nature will condone the faults of ill-taste.

591.—Self-denial is the first step towards economy.

592.—Consider that day as a debt which diminishes thy fortune.

593.—It is not always wise to add all that may be added.

594.—Fancy gives a large interpretation.

595.—Good manners is the food of humility.

596.—Let virtue be the mantle of thy conduct.

597.—It is better to deny thyself than for others to deny thee.

598.—When expense is necessary think well of the morrow.

599.—Let no "friend" be the controller of thy purse.

600.—That fortune which improves not is loss.

601.—Profit walks with economy.

602.—Leave nothing to chance—for gain.

603.—Self-denial will bear thy fortune.

604.—Let thy firm resolves in virtue be as oaths to bind you.

605.—Economy in this life and virtue in all.

606.—It is better to die well than live ill.

607.—Many friends—many losses.

608.—Often are losses multiplied when known to others.

609.—Prejudice sees through an obscure vision or lens.

610.—What one has proved to be right, another has found not to prosper with him.

611.—Success is a hidden jewel, and is found but by few.

612.—Thy fortune is never at the lowest when you have health.

613.—Our experience tells us what is labour and recreation.

614.—Many of our writers labour but for the production of volumes—"book-making."

615.—All nations contribute to the great march of progress. Let there be charity amongst nations, as amongst individuals. Let us subdue our national prejudices.

616.—A constitution imperilled justifies revolution.

617.—If everything were easy of attainment, merit would be only a word.

618.—Boldness oft stares discretion, as discretion bows before success.

619.—Adopt those things which pain the will (or body), but improve the health.

620.—Let thy work be thy penance.

621.—The defenders of evil deeds deserve the same punishment as the doers.

622.—Where a proof may be forthcoming it is not wise to scorn. He may be justly confident in those things that are known but to himself.

623.—Motto: Honour to the end.
624.—Do not, for regard of others, be out of regard for thyself.
625.—To admire too much is to humble thyself and to lessen thy self-esteem.
626.—Truth, justice, and honour is the trefoil flower of wisdom.
627.—To ask and give advice is the cheapest bargain.
628.—Defend thyself against ill-tidings.
629.—A wise man's thought may—when he *sees* it next—speak through volumes.
630.—The principal thought of flattering "friends" is: What lessens or increases thy fortune.
631.—He who is prepared hath double armour.
632.—War hastens fortune.
633.—"Novelty" often consists in putting a new face on old materials.
634.—Virtue's years are never-ending ages.
635.—Memory sometimes rests on action.
636.—Faith in God is a stout armour.
637.—Always feel an interest in that which is stamped with a great—a generous nation's approval.
638.—It would be well if we could be despotic over our follies.
639.—Often is memory half the remedy.
640.—Time that is the cause of all grief appeases it also.
641.—The eye is the best book of thy profits (or possessions).
642.—Rest not overmuch, for life itself is but a pause; consider only what life is on an age (or cycle).
643.—What the poor slight the rich often fear.
644.—We write down our bad debts, but not our bad deeds.
645.—The soul rests with virtue.
646.—Stay not for the proof of that which deceives.
647.—Perseverance is allied to study.
648.—Routine is a mound of obstruction; he deserves praise who—like a surveyor, let us say—can a road clear through it.
649.—The most valued is always at hand.
650.—The present is the food of the future.
651.—Let thy firm resolves in virtue be as a deed.
652.—Countless ages have produced, and will yet produce, that which passes—and rests not.
653.—There is no virtue in poverty if it breeds discontent (or envy).
654.—Virtue is always near us if we receive it.
655.—The greatest value wears a mask.
656.—Death, the most certain and uncertain—it solves all, yet not to be solved itself.
657.—Uncertainty is allied to pain.
658.—Repentance is the debt one owes to virtue.
659.—Virtue hath many branches.
660.—Truth is the key to all virtue.
661.—Much time is spent on that which we know to be unprofitable.
662.—Profit has a deep purse.
663.—Confidence in the right, even when undefended.
664.—Be firm (as that which hath passed) in the right.
665.—Time is the support of all.

666.—Destiny always surrounds thee.

667.—A proof is required of a friend.

668.—When the highest step of fortune is reached many wants are still unsatisfied.

669.—Life is the servant of time.

670.—He who has the conduct of a war should consider the responsibility as if his life were under trial, and the punishment unknown.

671.—Probability strengthens caution.

672.—Nearly all our life is one continual obstacle.

673.—Griefs and troubles accumulate with years.

674.—Our fortune is often made to feel what we feel or think not of (ourselves).

675.—Let recreation balance, but not over-weigh, labour.

676.—Happy is the man who can labour on the abstract.

677.—Exercise is the parent of originality.

678.—From a single pause often springs a lengthened work.

679.—Truth and virtue are flowers that die not.

680.—Revenge and regret both meet over the grave.

681.—A man may be despotic in books; but if we seem to be dogmatic at times, it is solely for the purpose of *condensing* the matter.

682.—*Speculation* is not opinion. I do not hold myself responsible for the *misapplication* of any of my theories.

683.—Be accountable but for thy one leading idea in truth, and not for any misconstructions that may be brought against it.

684.—War often gives subjects of history in a few words (or actions).

685.—War is the revenge of fortune.

686.—Conditions are the stays of war.

687.—Ambition finds its greatest support and obstruction in war.

688.—The strong will is not to be conquered (except by device).

689.—Firm resolve is the armour of the soul.

690.—Hope is the spur of life.

691.—Profit is the target which good and bad aim at.

692.—War which destroys is often the very bread of existence.

693.—It is the way in which we understand offence that makes it.

694.—The hands of patience never tire; the work of patience never wears.

695.—Even a reward is not good when ill-timed.

696.—A wish is a great substitute; he loses not much who loses in his wish only.

697.—Mistakes have sometimes produced greater actions than if there had been no "failures."

698.—He who rests at times causes the most trouble (or injury).

699.—Consider impartially that which is allied to prejudice.

700.—What is good for one man in all things is good for the commonwealth.

701.—Friendship is on (half)-wings to fly—when it hesitates.

702.—Luxury is the magnet of war.

703.—Be thou *thyself* the test of thy best wisdom.

704.—*Life is but* a prelude (or destiny) of the soul.

705.—We cannot well envy that we do not understand.
706.—Even patience requires rest.
707.—Years increase in value to him who hath made good use of them.
708.—Virtue seeks the greatest distance from vice.
709.—Fury sometimes is the first movement towards safety.
710.—War is the greatest spendthrift and gainer.
711.—War requires a long purse.
712.—Assertion has double features; one often wears a strong mask.
713.—Economy lives under fortune's smile.
714.—Let ill-tidings work sometimes untold.
715.—Gain is the test of fortune.
716.—Hasten the result—if well considered.
717.—Nature rests on change.
718.—Truth wears an unchanging countenance.
719.—Industry sorts well with order.
720.—Live in content—die in content.
721.—Law out of its place is a flower which changes its texture.
722.—Waste is often cherished.
723.—Speech is a mirror of the man.
724.—Trust little to mere fortune.
725.—Pity flies far from fortune.
726.—A bad habit acquired is a virtue lost.
727.—Rugged, at times, is the path of strict economy.
728.—Envy often branches from ill-success.
729.—Duty converts danger to pleasure.
730.—When wisdom beckons, let thy senses be in excess.
731.—Labour is the root of riches.
732.—He is strongest in war who can rest longest with safety.
733.—A good intention is a seal of virtue.
734.—Happy those good resolves, when certain.
735.—Virtue is the chain that binds all wisdom.
736.—Mark thy life's stages.
737.—Be true to the end of thy road.
738.—And this is requisite—to obey the soul.
739.—Let not thy constitution labour for thy appetite.
740.—Uncertain where it falls is the arrow from fortune's shaft.
741.—Fortune differs in this—that the same pains taken do not give the same result.
742.—Fit time is the support of success.
743.—Weigh well thy words when thou art to be judged by them.
744.—A good maxim is the frame whereon wisdom's thought is enshrined.
745.—Wisdom is the first model and best exercise for thought.
746.—First to know virtuous life; next, the proper use of life.
747.—A virtuous thought is a comfort to the soul in affliction.
748.—Obey not dictates that offend the soul.
749.—Proof of good is the wish of virtue,
750.—Certainty is the wing of life.
751.—The use is the text-question of theory.
752.—The sun dims through fancy's grief.

753.—Seek even danger in quest of right.
754.—Commend the good intention, even if unsuccessful.
755.—Wisdom always speaks from a good vantage-ground.
756.—Wisdom we can approach and partake of, but not exhaust.
757.—The best imagination is that which resembles fact.
758.—Wisdom's scorn oft blesses.
759.—Never let thy thought be in danger.
760.—Wisdom is the eternal principle—the motive power of creation—the greatest gift from God to man.
761.—Ask of virtue; when it fails thee, it is a silent but sure monitor.
762.—Seek goodness on its own station.
763.—Many articles may be read in reason; reason and the cause justify unusual research.
764.—Nothing so poor but brings riches to the store of thought.
765.—Jewels require a large ground for growth.
766.—Cleanliness is a simple remedy—yet the first.
767.—Wisdom is the universe of thought.
768.—Scorn has generally a dimmed sight.
769.—Curiosity is frequently a step towards favour.
770.—Evil is the canker of life.
771.—Prosperity, instead of increasing, sometimes subdues our desires.
772.—Teach not thy talents so as to be too closely followed or rivalled; the last seal obliterates the impression of the former.
773.—Give to accident the largest interpretation.
774.—Let proportion of desires be thy rule in all expectations.
775.—Nature's maxims own no voice.
776.—A good maxim carries jewels in its sentence as in a diadem.
777.—Life is an uncertain flower—oft by the tempest o'erthrown.
778.—Practical wisdom is an equable possession.
779.—The result is the key often of our hopes—the goal of hope at death.
780.—Death is the key of hope.
781.—Books, like bricks, depend upon each other for support.
782.—Make reason thy habit.
783.—Reason is but half a virtue if misplaced by evil.
784.—Habit hath many reasons, but is a bad listener.
785.—If reason were wholly our rule, the ills of life would seldom harm us.
786.—Let honour be thy still unchanging habit.
787.—In dreams no man wears a mask.
788.—An ill word is oftentimes a brand of enmity.
789.—A plain board cleans best.
790.—Reason sorts well with industry.
791.—Time is a never-failing emp'oyer.
792.—Revolution is often a sword of necessity, and creating the necessity of it.
793.—The result is frequently a victorious answer to folly and envy.
794.—Truth frequently controls our hopes.
795.—Acknowledge no shame when right is thy portion.

796.—Adopt that judgment which wisdom seals.
797.—It is too much always to be responsible for other's failures.
798.—We do not blush with a messenger.
799.—The stomach of the intemperate is at continual war.
800.—The features are oft silent words.
801.—Shall wisdom cease because it incurs a frown?
802.—A frown is sometimes both an approval and contradiction.
803.—Vanity is a searcher.
804.—Nobility of conduct, not of caste.
805.—Truth hath a strong memory.
806.—Success is a magnet that draws many followers.
807.—Labour (or exercise) is the medicine of nature.
808.—Destiny resides with, and follows, change.
809.—Armour is the greatest mask.
810.—Wisdom wears a sober guise.
811.—Lessen thy wants; you cannot be too poor in evil.
812.—An unsuccessful past heightens the present favour.
813.—Let there be an object for thy actions; time is never too much worn.
814.—The lease of time (till it is no more) is always open.
815.—Remember that the mind receives little at one time.
816.—Innocence tinctures all things with brightest hues.
817.—Simplicity is the frame of nature.
818.—The vain man is like a painter who continually draws but his own picture.
819.—The ambitious man is not content with his own approval; yet are there many laudable ambitions wisdom and progress sanction.
820.—Sloth is frequently the child of honour and of despair.
821.—Metaphor is the topmost branch of passion's tree.
822.—A good author will draw nourishment from that which would escape the notice of another in the desert.
823.—Like water in the desert is wisdom to the soul.
824.—Think of the labour that is lost, and the small pain that lasts.
825.—To weigh most against time is often an examination of capacity.
826.—Value to wear, but not to wear the value. Do not polish so that it will wear the worth (or value).
827.—The past is a towering mansion.
828.—Let thy model bear thy best principles.
829.—Literature has its seasons of youth and age.
830.—Hard to know an ill; evil sometimes requires labour.
831.—Labour is lost when the result is evil.
832.—No care is there greater than to have "no care."
833.—The greatest precaution sometimes causes evils.
834.—Life is a flower which but blooms when it dies.
835.—Silence is sometimes the mask of flattery.
836.—Humour is sometimes an apology for ill-success.
837.—Humour, when justifying evil, is a pain.
838.—In anger all our passions clash by turns.
839.—Nature wars in the elements.
840.—Evil is never a friend.

841.—Survey thy conduct, and let self-denial be a visitor.
842.—That which encourages true self-denial is no flatterer.
843.—Our judgment is the rule by which most things are levelled.
844.—Truth is both arms and armour.
845.—Wisdom and time are ever patent.
846.—When virtue and wisdom make a compact, friendship seals it.
847.—Perfection is an undiscovered jewel.
848.—Glory is the past. Wants increase with greatness; you have not that until you guard.
849.—Nature hath an angry tooth.
850.—Small gains pave the way for larger ones.
851.—Number lessens number.
852.—Mark well if thou would wish not to be marked.
853.—Destiny is the sword that spares not.
854.—Great is he who can contemn greatness.
855.—Levity is the daughter of scorn.
856.—Scoffing owns no judgment.
857.—Impatience is a severe taskmaster.
858.—The truest worth is that which is most lasting.
859.—The words of evil are at variance with worth.
860.—Design is the parent of art.
861.—Purity is the diamond of the soul.
862.—Scorn is sometimes the beacon to much labour.
863.—Happy is he whose desires are limited.
864.—It is the mind and the feelings that define labour and amusement.
865.—Amusement to some gives labour to others.
866.—Favour exists on favour.
867.—Many are the author's friends we have unknown.
868.—A card is sometimes a good interpreter.
869.—Our best introduction repels often at first.
870.—Caution reads in the book of advice.
871.—The pen hath an endless progeny.
872.—Good nature is the flower of the heart.
873.—A good maxim is oft our protection against the tempest of despair.
874.—Poor is that maxim which cannot withstand a frown.
875.—In a short maxim often is there an endless lecture.
876.—Improvisation is the key to many words.
877.—The severest laws are generally those which we make against ourselves.
878.—It is hard to carry even the proofs of all with us.
879.—The body is the test of most wisdom.
880.—The goal of hope is never reached; it is not possible to want a *want*.
881.—The soul and body require resting-places.
882.—What is not seen or used hath no use.
883.—There is a maxim (whether known or not) for every action.
884.—A solution is necessary to most difficulties.
885.—The origin of things hath many colours.
886.—There is a plot in every life.
887.—*Events (sometimes* unseen) work for us.

888.—Often does fortune (and not ourselves) flatter us.
889.—Caution is a poor friend to accident.
890.—We cannot appease the anger of Nature but by submission.
891.—Virtue wears well in any garb.
892.—Wealth is often a necessity and beacon to war.
893.—When reason's voice is heard, let thy tablets be employed.
894.—The mind has also its tablets; the feelings are the tablets of the mind.
895.—Give to every due thought wisdom's support.
896.—Practice is the seal of theory.
897.—Theory is the mind of science.
898.—Fair is the resolve that stands on unsullied ground.
899.—The road to true wisdom has seldom been spanned by mortals.
900.—Wisdom is the last and only true test.
901.—Every game rests on change.
902.—There is a desert of time as well as of land.
903.—A thought which owns not wisdom is ill.
904.—There is often most wrath beneath the placid. Ocean smiles at the ill it causes.
905.—Prudence is the best case when the jewel of fortune is set.
906.—Money hath good features.
907.—The grave—where destruction rests.
908.—Fear often flies from prosperity, but is necessary to it.
909.—Wisdom is ever fresh; other things grow stale, but this is the evergreen flower of nature.
910.—Life is still the same unchanging phase, which o'ermasks all.
911.—Still let the pupil learn, though learned in all.
912.—'Tis well to welcome when your loss is naught.
913.—Mark wisdom well, and everlasting glory shall acknowledge her teachings just.
914.—Constancy is the seal of friendship.
915.—Time makes much, but is never made.
916.—Evil is the contagion of life.
917.—Feeling often wears a mask.
918.—Fame is oftentimes the canker of wisdom; still is there a just, philanthropic ambition which must not be condemned.
919.—Glory is the heart and soul of an army.
920.—Prosperity is the seal of boldness.
921.—Success is the best jewel.
922.—Success is an easy road (when gained).
923.—Dishonesty is no medicine.
924.—He deserves wealth who grieves not when it is lessened.
925.—Pride seldom reasons.
926.—Just expense is a necessity of life.
927.—We are sometimes even humbled in conferring a favour.
928.—Let the injury a neighbour is capable of doing be a guard against too much favour.
929.—True contentment owns a modest mansion.
930.—Division is the alloy of nations.
931.—Poverty is a garment which may be made to fit all.
932.—The favour of welcome varies.

933.—Wisdom (when can her praises be exhausted?) is ever a willing lender, and exacts no interest.
934.—Caution, at times, is the best bravery.
935.—Memory is a bad book-keeper.
936.—Vice is the magnet of the wicked.
937.—He who gives most knowledge answers less.
938.—Futurity has no pedigree.
939.—Time rests on time.
940.—Silence often has the strongest voice.
941.—Fortune is often built on steps.
942.—It is not wise to blame that which is inevitable.
943.—That coat is ill-made which will fit no one.
944.—The pen is a great traveller.
945.—Money makes the smoothest plane.
946.—If you obtain another's possession, you will not always obtain his fortune.
947.—Wisdom is true feeling and thought.
948.—Those who bring sticks to the fire ought to have a property in it.
949.—Literature owns a large treasury.
950.—He that has no interest lessens his fortune.
951.—Reason is the essence of nature.
952.—Thought is necessary as health; do what you can, you must think.
953.—Dreams produce no results—both their causes are despotic.
954.—There are many gates to the house of wisdom.
955.—Permission to confer a favour is often the greatest.
956.—Safety is the best land-mark.
957.—Virtue sanctions all.
958.—Worth—often neglected, and its habits only noticed.
959.—Who leaves behind him no memory leaves no worth.
960.—Worth is the heir of memory.
961.—Wisdom hath a generous voice for all.
962.—Wisdom is the beacon of all things.
963.—Disunion is a step towards failure.
964.—Exercise is the armour of health.
965.—He that is deceitful is like a bridge broken; your fall may be irretrievable if you trust to it.
966.—Wisdom shines forth from all things.
967.—Most things are right—if the eye be just.
968.—Honour gives a bountiful recompense.
969.—Wisdom knows no denial—if sought for with diligence.
970.—Evils are the incrustations of the soul.
971.—The knowledge of the true source of a wrong we receive often appeases the anger of it.
972.—Shut the door against conceit of thine own and others.
973.—Still to the superior wisdom let all thy faculties be subjected.
974.—Conquer thy own evils before you judge others.
975.—Chicanery permeates the law.
976.—Flattery has its stages.
977.—Wisdom is an endless tower who but One hath ever *attained the summit?*

978.—Divine wisdom—the true antidote to all pain.
979.—He who can suffer in joy can contemn pleasures.
980.—Nothing shall prosper against the cross.
981.—Action is nature's language.
982.—Evils are the breathings of the unjust.
983.—A true friend has often a greater necessity than your own.
984.—Wrath is sometimes the sword of virtue.
985.—Let wisdom span the greatest desires.
986.—Deem not him idle that produces worth; we are not idle always when at leisure, for rest is oftentimes the action of the soul.
987.—Scorn sometimes meets support, but owns little proof.
988.—We are just when we feel a righteous scorn.
989.—Improbability is the home of fancy.
990.—Fancy loves to walk in a maze.
991.—Necessaries are ever sober, but pleasures intoxicate.
992.—Many proofs are required of a friend.
993.—Pride serves mostly at the door of success.
994.—Let wisdom be thy life and habit—wear and protection.
995.—Knowledge is the mirror, and success gilds it.
996.—Knowledge is a mirror which requires reflection.
997.—Success gilds the pen.
998.—Necessaries are light; and with them we can travel the longest road.
999.—He is strong indeed whom pleasures and excess hurt not.
1000.—Wisdom is a never-failing mine.
1001.—Deception is generally the mask which pleasure wears.
1002.—He who fears himself oft shows the greatest bravery.
1003.—Good deeds are the flowers of wisdom.
1004.—He who never hears seldom approves.
1005.—He who loves ill seeks it.
1006.—Desire is a great traveller.
1007.—Wisdom in the present makes judgment in the future.
1008.—Wisdom is constant, and knows no excess or surfeit; but pleasure—inconstant ever—is driven about by every breeze.
1009.—Knowledge often owns weak resolves.
1010.—Moderation is the balance of wisdom and contentment.
1011.—Forgetfulness of luxuries is the medicine or antidote to them.
1012.—Fortune leaps the strongest barriers.
1013.—Wickedness doth not gain always in worldly store; and virtue's road is sometimes pleasant.
1014.—To do that which others wish you not to do (and which, if done, would injure) is to contemn profit.
1015.—Let an aim be as a necessity.
1016.—An aim is a frequent visitor.
1017.—Two feet cannot stand on the same ground; displace not another if it displaces thee.
1018.—Causes have slept, but awaken to rejuvenate the world.
1019.—Pleasure is a crumbling statue.
1020.—Profit wears a hood.
1021.—The grave has no dishonesty.
1022.—A wish betokens many things.

1023.—Life is a journey we are always travelling; but, unlike most others, seldom care we to reach the end.

1024.—See that thy just measure of economy be never empty; and let thy gains never be less than thy gifts.

1025.—Never give less than thy gains give thee.

1026.—Wisdom does not always grant *present* remedy; but when ill-fortune is prevented, this is of itself a gain.

1027.—The tongue is often the mirror of the ignorant (or wicked) man, and by its use we see him best.

1028.—Virtue is the best knowledge.

1029.—Evil is a foe to knowledge.

1030.—The past and future—the frame which encircles all.

1031.—When wisdom seeks out ill it is but the present—the antidote.

1032.—Short is life, but endless is the theme.

1033.—Prudence satisfies the just.

1034.—Where science ends nature will still begin.

1035.—Wisdom and health preserve prosperity and wealth.

1036.—Often are the words of wisdom given to senseless and useless folly.

1037.—Wisdom knows no ill.

1038.—Let custom have the best tools, and it will produce the best work.

1039.—When labour is easily surmounted it often breeds a love for it.

1040.—Encourage the desires of the righteous.

1041.—Critics have been so prone to error that a false interpretation has often given fame.

1042.—A good example is the reflection of virtue.

1043.—Silence often subdues the desires of the envious.

1044.—Position, not principle, is oftentimes the criterion.

1045.—Silence is not always peace.

1046.—Cares are fortune's problems.

1047.—Health and patience are among the best friends of adversity.

1048.—Let health be the test of pleasure, and wisdom of the mind.

1049.—Accident is often the cloak of injury.

1050.—The intention is ofttimes a strong plaster to the ill it causes.

1051.—Many-tinted are the eyes of fashion.

1052.—Wisdom enjoins temperance in all things.

1053.—Fashion and philosophy are oft at variance.

1054.—The body is the test of the mind's success.

1055.—Let knowledge of evils be as armour to ward them off.

1056.—Difficulties is oftentimes a heavy weight that crush the just powers of the mind, and leaves the body to support it.

1057.—Few are the pleasures which improve. Pleasure is a bad instructor.

1058.—The future is not to be ignored, because the present prospers.

1059.—Give to fortune its best recompense.

1060.—The higher we ascend, the greater also the depth—mental solutions are victories; yet is their origin oft buried low.

1061.—Life has many different roads, but death is the home of all.

1062.—We know our wisdom when we know our frailties.
1063.—Strive to increase the just stores of wisdom and decrease the number of thy follies.
1064.—Our best home is our possessions. Then worth should be our first concern.
1065.—Too much rest fatigues.
1066.—Money gives no fruit which knows no aim.
1067.—Truth and honour are the preservers of knowledge.
1068.—Bad deeds are bad debts.
1069.—Rules are frequently but substitutes for our wishes.
1070.—Sight is our only property in those things which we see and cannot come by. Our greatest possession we oft contemn.
1071.—Simplicity and worth are the nearest approaches to perfection.
1072.—Fortitude is the sinews of war.
1073.—Wisdom breaks the stroke of passion.
1074.—Wisdom hath concern in all things.
1075.—When the world frowns, heaven smiles.
1076.—Never let pride sit with humility.
1077.—Wisdom's words in folly's mouth are but pilfered.
1078.—Silence is often the key to comfort and safety.
1079.—Let truth and honour be the necessities of the soul.
1080.—A good maxim is a mirror of thought.
1081.—Justice is the key of all difficulties.
1082.—True friendship is like a ship unladen—which enriches the owner.
1083.—Fame is a bright flower, but weeds abound mostly around it.
1084.—Fame dies when time frowns.
1085.—Fame is a large inheritance.
1086.—Time is the proof of all.
1087.—Death welcomes all; but the reward is not for all.
1088.—A trade is a lasting coat to the man that knows it well.
1089.—The result is the picture of the intention.
1090.—Grief labours hardest in resting; be employed, and the mind will help to subdue it.
1091.—He that contemns fortune when it favours may court death.
1092.—Wait for the result before you count too eagerly your profit.
1093.—It takes longer to cure evil than to seek it.
1094.—Let charity be the standard of thy conduct towards all.
1095.—Glory to the greatest. Good deeds to the less.
1096.—Support nature well, and she will recompense thee well.
1097.—Wisdom's life gives a lasting page.
1098.—Merit is not always a safe investment.
1099.—Reward is a vassal, and follows merit.
1100.—The conflict of minds often bring forth amity.
1101.—Seek far to know worth.
1102.—That which is scarce—to have value—must have worth.
1103.—Ill subsists on ill; but the life of it is the spasms of death.
1104.—That which asks a people's favour should be for the people's worth.
1105.—Enmity lives with despair.
1106.—Time applauds the efforts of wisdom.

1107.—Wisdom searches all time.
1108.—Glory must have recompense.
1109.—Hope never retrogrades.
1110.—Hope ever looks forward; it admits no retrospection (but as a spur to further action).
1111.—Stability is the test of worth.
1112.—Evil ever walks with unsteady gait.
1113.—Destiny is the seal of fate.
1114.—Good actions are mirrors which reflect themselves.
1115.—This world would be a wretched place, indeed, if ills only had possession of it.
1116.—Better is it to die *well* than live *ill*.
1117.—Every man is master of his destiny.
1118.—A smile is sometimes self-approbation.
1119.—Nothing satisfies without profit; it even makes your enemy think well of you.
1120.—Profit is the test of station.
1121.—Number is much akin to glory nowadays.
1122.—War always rejoices some.
1123.—A new union of words is something like a marriage—often at first sight odd, but which wears off in time.
1124.—Life is in words; and sometimes words are *lives*.
1125.—A laugh often requires study.
1126.—Time never ends itself, but ends all.
1127.—Things are often most worthy as they are thought of, not as they *are*.
1128.—There is more worth in writing a maxim than in a wilderness of bald talk.
1129.—That which has no sense has no worth.
1130.—Is not the mind the best volume?
1131.—Fashion is often propriety.
1132.—Propriety is one of the shields (or safeguards) of society.
1133.—It is as easy to have a theme as an idea.
1134.—Let truth be the standard by which all thy words and actions are measured.
1135.—Praise that the *intention* of which is harmless; nay, more, praise the good intention even when followed by failure.
1136.—There are difficulties in every labour.
1137.—Can pedantry exist without *some* degree of scholarship?
1138.—Fortune sometimes knocks like a schoolmistress, but then she teaches when she does.
1139.—He who welcomes what is not to his good welcomes ill.
1140.—Position is the armour of life.
1141.—It is thy station, and not thy worth, which often draws followers.
1142.—To tell a follower from a friend requires a searching eye.
1143.—Wisdom is the only true criterion.
1144.—A blind purse fills soonest.
1145.—Action is the language of the eye.
1146.—Nature looks with an equal smile on all.
1147.—Lending often entails labour of mind and body.
1148.—*The best age* is the best volume in which to see wisdom.

1149.—Let not wisdom be like life—to rise and fall; but let it still ever rise with time.

1150.—Freedom is the heir of labour.

1151.—Where wants abound, the purse frowns.

1152.—Profit is the repetition of success.

1153.—Often do our follies support others who scorn us.

1154.—That which obstructs us may advance others.

1155.—Independence is liberty.

1156.—When we profit not, we have repeated in some degree our follies.

1157.—Many things prosper not him who prospers many.

1158.—Our appetites are often our greatest creditors.

1159.—Knowledge often cuts the root that supports it.

1160.—He who is particular in all things which are not necessary will meet with many stumbles.

1161.—Evil lives meander in the plains of death.

1162.—Let duty direct thy conduct above profit.

1163.—Let duty be thy unfailing sign.

1164.—Fame increases in size unseen.

1165.—Never consider thyself secure unless thou hast these three things—health, profit, and hope of advancement.

1166.—A new thought is often a new trade.

1167.—Receive thy best resolves from heaven.

1168.—Let no satisfaction be entertained which injures and profits not.

1169.—Adopt not that which may not be shaped strictly to justice and equity.

1170.—Truth is the corner-stone of all knowledge.

1171.—The soul loves its reflection.

1172.—Virtue lives in contemplation and practice.

1173.—Law is but suggestion.

1174.—Fifteen Plain Mottoes:—1. Scorn all folly. 2. Seek for substance. 3. Exercise the faculties. 4. Love industry, and reward will follow thee. 5. Be entertained with wise discourse. 6. Conquer all envy. 7. Wise forbearance is the victor of anger. 8. Be firm in thy best intention. 9. Harken to nature's just complaints. 10. Praise is often irksome. 11. Cherish good examples. 12. Evils love their like; they flourish but to poison; their influence, infamy. 13. The greatest will never be known. *Two Seal Mottoes*:—14. Nothing will be forgotten while this is unforgot. 15. *Chain Motto*:—Friendship is a slave, and this chain binds it.

1175.—Genius lives in a mirror.

1176.—Anger weakens with distance and time.

1177.—Slight not wisdom.

1178.—Be thou before the storm.

1179.—Take wisdom for thy best guide.

1180.—As thoughts, so are the arts and sciences endless, except with time.

1181.—Science meant to bless will be the cause of future wars.

1182.—Philosophy was first acquired by the knowledge of human *errors.*

1183.—Know no nation's ill approval.

1184.—Pause well when inventions direct towards danger.
1185.—Alteration is a key of science and invention.
1186.—There is sometimes utility in chance.
1187.—We cannot appease the frown of time.
1188.—In all things bear a prudent mind.
1189.—Life is a fountain which o'erspreads all.
1190.—He who rejoices at what pains others should have never rejoiced (or have felt the strength of comfort).
1191.—Be first in just resolves.
1192.—The good intention hides many faults.
1193.—Do good to all, and detest only the follies of all.
1194.—When we endeavour to be just, we may perhaps stand at times in risk of contamination; be we cannot be contaminated if we *are* just.
1195.—Fear not thou dangers which apply to all.
1196.—Let the great *result* be thy chief aim of life.
1197.—Life is but a waiting; for a short time we wait on life.
1198.—That is no life which gives no result.
1199.—Double thy industry when failure whispers.
1200.—Wisdom is the teacher of all.
1201.—Industry is a fruitful monitor at times.
1202.—Philosophy teaches best when she wears an humble garb.
1203.—Pride (only) does not always repel a just man.
1204.—Trust time—it never flatters.
1205.—Let humility be the jewel of thy conduct.
1206.—The just shall not be repelled.
1207.—True pleasure consists in the absence of all folly.
1208.—"Fair and honest," says the world, but does not practise it.
1209.—Men's ears are ever open when profit beckons.
1210.—Injustice feeds the law.
1211.—Exchange (without loss) is gain to both.
1212.—Every day brings forth a new destiny.
1213.—Be convinced well, and fear not the result.
1214.—Deem nothing impossible that admits of reason and use.
1215.—Do not always spend thy best judgments.
1216.—Names are often facts.
1217.—We would be more diligent did we but think that our life may be any day at stake.
1218.—The future is not always bright; often is it o'ercast with dark clouds which depress hope.
1219.—Scorn not necessity.
1220.—Spend not time without an object.
1221.—Use is often dangerous if we are negligent in observing wisdom's rule.
1222.—When envy frowns the evil often lessens.
1223.—Diligence co-exists with use and habit.
1224.—It is not a good rule which will not stand a double test; if thou art favoured to-day, and not the next, look to thy tablets.
1225.—Fancy the lightest of all—yet hath strongest arms.
1226.—If thou may'st, think well and die well—let thy life be the security *at any hour.*

1227.—Wisdom is a safe ship; and we may trust ourselves to it in all weathers.

1228.—Report has a malicious tongue.

1229.—Interest often qualifies praise, and checks admonition.

1230.—Often is life (to some) but a flourish—and with the same use.

1231.—Truth and justice are weapons with which we may encounter any dangers.

1232.—For life it is wise to live; for truth it is wise to die.

1233.—Evils often leave us when their support fails.

1234.—Reason enlarges with time and experience.

1235.—Hope is often an enlarged mirror.

1236.—Preserve thy purse and mind's peace; if one is lessened, both suffer.

1237.—Men have more faculties than they are aware of.

1238.—Time and wealth create wants; these wants—ideas (and how to compass them).

1239.—Sympathy for one lessens when the danger is universal.

1240.—Justice should exist in all actions.

1241.—That which often gives the hardest labour gives often the least in the beginning.

1242.—Let there be no delay in what is proved of worth.

1243.—Be concerned in no evil.

1244.—By truth we rise and fail not.

1245.—Exchange true friendship with him only who has proved that he is worthy of it.

1246.—Favour in heart gives strength.

1247.—Not lost is that which bears fruit and profit.

1248.—Certain is truth, and as certain the punishment (by transgressing it).

1249.—Works achieved (and capable of being repeated) are the true tests of talent.

1250.—In our best interests consist our safety.

1251.—Levity is engrossed by folly.

1252.—The cause is the body of effects.

1253.—Fail not with the desires of hope.

1254.—Ill-will is a dull limner.

1255.—Ill-will clouds best intentions.

1256.—As the body (with costumes), so may ideas be dressed in many garbs.

1257.—The mind finds comfort sometimes in repetition (of grief).

1258.—Need asks simple tools, and knows no scorn.

1259.—Words surround facts like leaves among trees.

1260.—Wisdom applies to all tests.

1261.—Grant a favour when asked—if conformable to reason, and by which profit is unlessened.

1262.—Mark men that are not marked.

1263.—Never perfect if with one ailment.

1264.—True to report, true to fact.

1265.—Good principles can never be too well known.

1266.—Cherish ideas when strengthened in truth.

1267.—*Endeavour after those ideas or pursuits which have been tested with profit.*

1268.—Let the soul always share a part.
1269.—Truth dislikes all subterfuge.
1270.—The pursuit of that which does not reward sometimes brings forth fruit in its course.
1271.—Sanction not the errors of the ignorant.
1272.—Prudence oft co-exists with grief.
1273.—To hear some people one would think they came into the world as to a laughing hall.
1274.—Justice often fails where the intention is just.
1275.—Justice hath but few tears for honesty in straits.
1276.—Prudence is a strong bulwark against impending destruction.
1277.—Great minds contemn a level.
1278.—Light sometimes obstructs research.
1279.—The first step in our journey of prosperity often is defeat.
1280.—There is a link binding all human actions.
1281.—Well to be wise—wise to be well. Good health is often more in our power than we imagine.
1282.—The power to destroy (unless it be evil) is ever an ungracious office.
1283.—Negligence at times breeds much labour.
1284.—If against the best—with the worst.
1285.—Study to forego thy follies, and define thy own evil ways but to mend them.
1286.—Mark not the words or ways of the evil man; his condemnation is his practice.
1287.—'Tis fit that great things be not understood by all.
1288.—Virtue is the only true victor.
1289.—A good example is a picture of virtue.
1290.—When little meets the eye much may still present itself to the mind.
1291.—Maxims, like money, profit not if unused.
1292.—Virtue has a generous thought for all.
1293.—Value grows fast with scarcity.
1294.—Remember that death is certain as life.
1295.—Age is but a comparison.
1296.—Tongue-praise mostly ends in words.
1297.—The practice of wisdom is the test of it.
1298.—Great events often take place quickly, but are brought about slowly.
1299.—He who can answer all and satisfy all must be wise and rich.
1300.—Maxims live in all years.
1301.—Interest is a patient listener.
1302.—Be not the first always to account for ill-deeds.
1303.—To produce our knowledge is not wise at all times and places.
1304.—Victory ennobles battalions.
1305.—Peace is stronger than war.
1306.—When the road is known it is but a matter of steps; trouble (or anxiety) is a weary traveller.
1307.—*Praise is sometimes* tyranny.

1308.—Carefulness often saves error and trouble. Error is trouble.

1309.—Truth is well allied.

1310.—Public opinion—the root which nourishes most arts and sciences.

1311.—If we made the best of all things there would then be but few ills in life.

1312.—The farther from truth the farther from happiness.

1313.—Digression—the parent of many thoughts and acts.

1314.—A philosophy may be raised from its ashes—the seal may be reproduced.

1315.—Let there be some profit in that which concerns us.

1316.—Receive that well which thou canst account for well.

1317.—Favour not the envious.

1318.—Just actions are the passports to favour.

1319.—The proof must still come from one's own mind.

1320.—Wisdom is the necessity of the just.

1321.—A good memory is the best portrait.

1322.—That in which we excel we do not always admire in others.

1323.—The structure is weak unless truth upholds (or builds) it.

1324.—Acts not stamped with success are but as trials.

1325.—Dislike is sometimes borrowed enmity.

1326.—Often to seek earnings is to seek (to know) troubles.

1327.—He who is out of favour let him be chary of his words.

1328.—Where there is want of support is there want of success.

1329.—How oftentimes is that followed which profits not.

1330.—Dress is with many the picture of your station, and regulates the conduct of these.

1331.—Many rebuffs meet one. Not to observe is the best contempt; nay, value a rebuff occasionally—it *tests* one's philosophy.

1332.—Try that the least where accident threatens.

1333.—Admire not, except stamped with justice and equity.

1334.—The best has often been despised.

1335.—Life is with some but a mirror, and all that they wish is to reflect themselves and their follies.

1336.—Property often cures neglect of thyself.

1337.—Property is a strong argument.

1338.—Only that is worth acquiring which may be justly kept, and in safety.

1339.—Penance after evil deeds is the best repairer of them.

1340.—Pain is understanding at times.

1341.—True happiness looks to the future.

1342.—Virtue has this strong recommendation over vice—that it agrees with life and ordinary actions.

1343.—Store up wisdom for future, as well as for present, use; let not wisdom be but an occasional visitor—let it ever dwell with thee.

1344.—Seek not for those things which are not stamped with hope.

1345.—The frame of wisdom (or philosophy) is of simple materials.

1346.—Evils live when knowledge (or prudence) is dead.

1347.—Ignorance is to be commended where the intention (or act) *is just.*

1348.—Best thoughts are those best acted upon.
1349.—Please all, that all may be pleased.
1350.—If charity lies not in a neighbour, practise it yourself.
1351.—One good thought (or action) redeems much frivolity, but not all.
1352.—When thou art deceived let not thy soul meet enmity.
1353.—Revenge is but a small circle.
1354.—How many are the ills which we are unable to influence!
1355.—The house is a great traveller.
1356.—When there is no probability—hope is a *buen retiro*.
1357.—Just are those things which give just results.
1358.—Prudence often lives (and dies) with success.
1359.—Evils die oftener where wisdom errs not.
1360.—War leads a nation quickly; but the fruits of it are got slowly.
1361.—A rough road travelled quickly.
1362.—War is the great manager of destiny.
1363.—War often holds destiny; and gives to fortune certainty.
1364.—Little exertion often gives food for the mind; all is not great that is done by mighty hands.
1365.—Imperfections crowd the world.
1366.—Pleasure only lives where wisdom dies; the former can be ever deferred without loss, the latter may be fatal if once omitted.
1367.—Wisdom guards us—often unknown; its principles must be stamped with habit.
1368.—Sow evils none, and virtue's growth will strengthen.
1369.—Interest is often a dire foe to virtuous conduct.
1370.—Bow with submission before thy soul's dictates rather than before the world's.
1371.—To act upon an unlawful oath is to court destruction.
1372.—Wisdom ever cherishes its work.
1373.—Strive to overcome that which betrays when thyself may be involved.
1374.—That which betrays is a bad support.
1375.—What is got unrighteously is of more danger to the possessor than the owner of it.
1376.—Save thy conscience against all comers.
1377.—Serve not ill-advisers by support.
1378.—Examples are the pictures of wisdom.
1379.—Home wisdom make soundest maxims.
1380.—True wisdom, like pearls, requires time to discover.
1381.—The despair of success often produces charity towards rivals.
1382.—The pen travels over all space.
1383.—Ideas are visitors—often coming; but the most valued do not always stay longest.
1384.—Time confirms sometimes by forgetting the origin.
1385.—Some ideas are virtues unborn.
1386.—What is often misery in peace is pleasure in war.
1387.—The mind has its theme; and about this wisdom either beckons or keeps silent.
1388.—There is a wisdom in all our actions, although we may be *unconscious of it.*

1389.—It is not possible to live without some degree of wisdom; it is ever a theme and problem.

1390.—Wisdom o'ergoverns all, and is often present when least we expect it.

1391.—Caution is temperance.

1392.—Taste is often the child of prejudice.

1393.—Certainty of gain is fortune unmasked.

1394.—Patience is temperance of conduct.

1395.—Virtue does not consist merely in overcoming one obstacle of life, but all.

1396.—Let thy conduct be as colours—carefully blended.

1397.—Truth is the best advantage.

1398.—Excellence is never single.

1399.—Let disdain be far from thee; for charity is no visitor where disdain or envy hold their dwellings.

1400.—Possibility is often destruction, and "impossibility" safety.

1401.—Let the heart ever be the most persistive questioner.

1402.—The soul is the root of all our faculties.

1403.—Truth is, at times, the only guarantee of value.

1404.—The most difficult things are built on simplicity.

1405.—Simplicity is the foundation of Nature.

1406.—Ill returns make bad custom.

1407.—Caution is the foundation of valour.

1408.—Negligence often gives interest and power to others.

1409.—Things desired are oftentimes of less value than our present possessions.

1410.—To live or die where honour leads (the soldier's maxim).

1411.—Art gives labour, and makes even leisure, at times, employment.

1412.—Ideas are born in chaos.

1413.—Perfection is a great theme of argument.

1414.—The greatest benefits do not come singly.

1415.—Natural justice few are ignorant of.

1416.—Quarrels are the children of perfection.

1417.—What is good is the foundation of honour and valour.

1418.—A good maxim is a spring of thought which nourishes all.

1419.—We must depend on Heaven for all things.

1420.—Possession often gives command of conduct.

1421.—When Right meets Danger, Caution approves.

1422.—Excess is the canker of all things.

1423.—Satisfy the just desires of the righteous.

1424.—Be slothful only to meet evils.

1425.—Desire of praise is a fruitful tree.

1426.—Desire of praise sometimes produces good effects.

1427.—Value well that advice which prospers thee.

1428.—Fortitude is a strong armour against ill report.

1429.—Ills often give boldness.

1430.—Every living creature but man is born satisfied with its station.

1431.—When Nature finally commands it is useless to argue.

1432.—*Our feelings* are often the habits of the mind.

1433.—Perception is the only reward.
1434.—Desires satisfied are but as seeds sown a second time (to the enquiring mind).
1435.—Certainty is a rapid traveller.
1436.—To be just in all desires is to act with wisdom.
1437.—Fashion is a sieve, and money spent on it as dust.
1438.—Change not justice's rule.
1439.—Never let custom lessen thy purse.
1440.—Pleasure is a great humbler of pride.
1441.—Time levels at last every purse.
1442.—Recommendation has two faces.
1443.—The fewer acquaintances the more friends.
1444.—Of two friends seldom are both equal.
1445.—Fashion is not always with honour.
1446.—Ill success sometimes produces good in others.
1447.—Good resolutions broken are like doors ajar which are blown open by the wind; when one opens, another follows.
1448.—Pleasure often hurts in the name of necessity.
1449.—Profit often consorts with vanity.
1450.—When the mind is pleased, often does the body labour.
1451.—What is saved *now* will perhaps serve thee afterwards.
1452.—Consider before thou spend: whether the present is the best time, and the article the best value.
1453.—Resolve slowly on that which has no *present* security.
1454.—Oftentimes is pleasure the ally of scorn.
1455.—How often does pleasure produce ill towards others!
1456.—He who submits to present favour often makes for himself future trouble.
1457.—Literature is an orchard.
1458.—Nothing is wise which does not conform itself to the dictates of the Almighty.
1459.—The proper *care* of money is the only worth of it.
1460.—Harken (in thy present success) to the probabilities of the future.
1461.—Education follows but does not always produce wisdom.
1462.—A short friend is oft a true friend; time alters and lessens (instead of increasing) good faith in one.
1463.—If we repine at the present, success moves farther off.
1464.—That which profits most, and quickly.
1465.—Be accountable but for thy one leading idea in Truth, and not for any definitions that may be brought against it.
1466.—Unless patience is founded on hope it stagnates.
1467.—Fate is but *wisdom*, and this governs all; for where there is no wisdom there is no government.
1468.—Ideas are centralised in space.
1469.—Manner is but association.
1470.—Our natures are only unaffected when we are unconscious.
1471.—Wisdom with successful talent favours body and mind.
1472.—Profit is the best patent.
1473.—Fools often scoff at that which is unattainable by them.
1474.—Habit and practice are the clouds which darken virtue's precepts; *few minds* are ignorant of prudence.

1475.—To see and observe rightly—this is experience.
1476.—Our appetites are the basest flatterers.
1477.—Let meditation *utilise* the pipe.
1478.—If you will have a habit, adopt those only which hurt least, though better to have none, for that is only peace.
1479.—In all think rightly; be charitable, and thy acts will necessarily follow.
1480.—The soul is still the director.
1481.—Contemn not that which *rightly* supports thee.
1482.—Civility is an enduring favour.
1483.—The knowledge of useful things is a purse seldom lost.
1484.—If you know wisdom and do not *practice* it your knowledge is but encumbrance.
1485.—Degrade not wisdom by applying it to those things that are not worthy of it.
1486.—To have succeeded in little matters is still as a labour misapplied.
1487.—Observe anything that gives a profitable thought.
1488.—Security is the key of business.
1489.—Trust that point which can bear great prosperity with as even a mind as poverty.
1490.—Sometimes neglect brings accession of fortune.
1491.—That gift is but a bait which expects a return.
1492.—Fortune often usurps wisdom's name.
1493.—Money is a great discoverer.
1494.—Exertion enhances reward (and gilds it).
1495.—Memory is a guilder.
1496.—He who satisfies not thy mind by his conduct may still satisfy his own, and with justice.
1497.—Conversation is ever weak when built on folly, except to controvert it.
1498.—Often is wisdom unuttered, but proven.
1499.—Much care is the dross of possessions.
1500.—He who speaks ill of another often drops the shield of protection.
1501.—Speak not—as thou would not act - evil.
1502.—He who asserts evil supports it.
1503.—Laws are a nation's egotism.
1504.—Proof shortens argument and often enforces it.
1505.—Duration is the essence of worth.
1506.—A dissolute life often makes weak the most solemn oaths.
1507.—It is thy property which regulates the conduct of most men.
1508.—Knowledge is the scale which balances respect and disdain.
1509.—Where tyranny is practicable in a prince it will soon come to be (as) a necessity.
1510.—Cherish that which is stamped with *just* hope.
1511.—Fashion often blinds men to good manners.
1512.—Observation is the door to custom.
1513.—Present success is but a question of futurity.
1514.—Often is ignorance a sieve of folly; it does not rest with it.
1515.—Exchange is the balance of life.
1516.—*Often does* enmity undermine the knowledge of good.

1517.—Hope is the measure of joy or success.
1518.—Thy follies may be support to others, but never to thyself.
1519.—Let necessity be a security to the just.
1520.—Rumours generally grow deformed as they travel.
1521.—Leaven all thy deeds with justice, for this is the best essence of things, and lasts even when the things desired fade away.
1522.—Do not waver in what is evil, but let thy first word be as strong as the condemnation virtue gives.
1523.—Deny all things wherein justice and virtue consent not.
1524.—He who spends his earnings in folly sets seeds of future work and trouble.
1525.—Lose not, discard not, in justice.
1526.—The best deserts do not always receive the best rewards.
1527.—Mystery is the magnet of inquiry.
1528.—Fair and firm resolve is a strong bridge of life.
1529.—It is not wise to let necessity (or the hope of it) be discarded.
1530.—The pursuits of a friend is oftentimes a strong index of the value of one.
1531.—Misapplied wit is a film over virtue's eyes.
1532.—No safety unless where wisdom (or justice) leads.
1533.—Danger is nearly in every place—if means are used.
1534.—Without means—without nature.
1535.—Wisdom is ever present if thou do not engage it.
1536.—The rewards of wisdom are not given for nothing; we must deny many things to ensure possession of them.
1537.—Propriety is one of the strongest supports of civilisation.
1538.—Balance inadvertence with self-denial.
1539.—A little amusement is not folly, but much leads to expense and loss of fortune.
1540.—When the present makes it impossible, to defer it and not to forget is the best course.
1541.—Memory is often prompt.
1542.—Wise is it to know our advantage and not to use it at all times.
1543.—Abstain when wisdom warns; grief is a bad substitute for argument.
1544.—Often is a name the picture of a theme.
1545.—Blame hath a busy life.
1546.—Interpret to the best the actions of the just.
1547.—Observation is the support of example.
1548.—Favour without profit is but guilding.
1549.—Curiosity is often labour masked.
1550.—Truth is capable of being exercised in every place.
1551.—Duty binds with unlocked golden chains.
1552.—Be as peremptory in the dismissal of unjust friends as the admittance (or acknowledgment) of unknown ones.
1553.—We seldom know many people without being known to our disadvantage.
1554.—Build thy best resolves on truth.
1555.—Early solved—early safe.
1556.—Value not present profit unless the foundation of it is good.
1557.—Agreement of follies is the stronghold of evil.

1558.—To misinterpret just actions is to undermine them (or the cause of them).

1559.—New friends—often new mystery.

1560.—The best supports of the mind are gone when evil is deemed reward.

1561.—Merit (?) no evil reward.

1562.—Feelings are sometimes unjust interpreters.

1563.—Truth to God is truth to thy neighbour.

1564.—Civility often clouds much knowledge of men.

1565.—Observation is a good traveller.

1566.—Scorn not necessity in humble things.

1567.—A good test is often a card to fortune's favour.

1568.—Probity is a good support of hope.

1569.—Open not the door that may be turned on thee.

1570.—Seek the best time for the best effort.

1571.—Let conversation vary; then will ideas, perchance, be heard.

1572.—The possibility should not be forgotten in the certainty of a just action.

1573.—Memory often entails much labour.

1574.—Let thy greatest hope be certain as life.

1575.—Many things we may be ignorant of, especially those which improve neither mind nor body.

1576.—Let amusement cultivate and humour the feelings and improve the faculties of the mind.

1577.—Wishes are often stronger than necessities.

1578.—Adopt not that which may not be justly ruled.

1579.—What is food for wit may often be made good for truth.

1580.—The conduct is the signal of good or evil.

1581.—The grave is ever awake.

1582.—Wisdom abjures none that properly seek it.

1583.—Evil is the child of destruction.

1584.—Good rest is a good possession.

1585.—Let health be ever level; what is against the balance is against the constitution.

1586.—Rational fancy is allied to truth.

1587.—Some men, like pictures, may be seen in different views.

1588.—Let no opportunity be neglected for the practice of good motives; for a good motive is oftentimes a good example.

1589.—We live as we die, and die as we live.

1590.—Do not plant all at once; one benefit is naught till its fruit is seen.

1591.—Never regard any enmity that follows good actions.

1592.—Trust wisdom to the fore.

1593.—The misinterpretation of necessity or rational pleasure is the cause of much misery.

1594.—Life is a volume we may ever read (and require no library).

1595.—Proofs are ever weak when enmity directs them.

1596.—See that thou justify thyself when doing so by others.

1597.—Receive in justice as thou would'st do in justice.

1598.—Banish evil men as thou would'st the evils practised by *them.*

1599.—Moments are seeds of time, and when well sown good fortune will be oft the fruit.

1600.—Let this idea-question be the *avant-coureur* of all thy actions—"Is this conformable to wisdom's rule?"

1601.—Many actions and words would be rendered unnecessary if necessity were truly followed.

1602.—It is unwise not to hope when justice and possibility sanction the end.

1603.—Go not round and round, but let thy end be ever in view.

1604.—Just wishes are present bounties.

1605.—Deception ever sojourns with excess.

1606.—As the body, so does the soul seek profit in good things.

1607.—Just desires are just possessions.

1608.—Just truths dwell with just desires.

1609.—Possessions are not always tangible.

1610.—Certify just honour.

1611.—It is no ignorance to be unmindful of those things wherein knowledge retrogrades.

1612.—Growth is the motive power of creation.

1613.—Life is an arch.

1614.—Perfection is the heart of wisdom.

1615.—Custom often gives poor possession.

1616.—Virtue is a plant which might have grown on any field.

1617.—Words not weighed [or heard—of value] are (as) no words.

1618.—Save even thy just expenses by economy.

1619.—Complete only good works.

1620.—Good principles are good guarantees.

1621.—Prejudice and taste often undermine principles.

1622.—Subject, cause, and result is a trio of necessity.

1623.—The visions of true wisdom are facts.

1624.—The support is often intended (like pillars in buildings) for ornament and not use.

1625.—Wisdom will still continue to be heeded, and not, through all time.

1626.—Use and experience (often) convert labour to exercise.

1627.—Unjust indecision is the bane of party.

1628.—A healthy public opinion should ever consider that which is unjust as unnational.

1629.—Profit sometimes draws necessity after it.

1630.—Ideas and actions are both modellers, and change sides.

1631.—Complexity without use is like a foundation without value.

1632.—Faint hope deals often with exception.

1633.—A good opinion is often a seal of success.

1634.—Just moments passed give even the uncertainty of life a value.

1635.—Motto:—To-day for thee; to-morrow for memory.

1636.—Merit enlarges as it is *generalised*.

1637.—Let action be good for all, and merit will be enhanced.

1638.—Proofs are the fruits of the mind.

1639.—To seek for excellence is often to meet it unawares.

1640.—Knowledge, like a friend, is sometimes unexpectedly met *with*.

1641.—Custom oft gives authority and usurps worth.
1642.—The best advantage is the best choice (or when we can choose the best).
1643.—Friendship, like a dinner, cools if we do not accept the warning of it in time.
1644.—Either labour or be charitable.
1645.—Idleness with charity is better than action with enmity.
1646.—Evil is never a sure protection.
1647.—Sense may at times discard sound, but should be deemed a necessity of it.
1648.—Unless generosity is reciprocal it is seldom gain.
1649.—Anger leads some to wealth.
1650.—A light heart always is (often) a "light head."
1651.—Profitable ideas are the mind's best expenditure.
1652.—Much repetition makes memory habitable.
1653.—Let the armour of wisdom be ever thy habit.
1654.—We cannot successfully contend with wisdom throughout life.
1655.—The wise man will select good models as he would gifts.
1656.—True humility does not obstruct our talents.
1657.—Wisdom is ubiquitous; ever present—at all times and places—whether disregarded or not.
1658.—Wisdom is the destiny of truth.
1659.—A bad heart has no neutrality.
1660.—Where necessity seems to be disregarded there is it often used.
1661.—Fame is, at times, even sweet to a shepherd.
1662.—Wishes are often the text-books of conversation.
1663.—Position is (at times) the best support of propriety.
1664.—Good intentions redeem involuntary offence.
1665.—Examples are often rules to youth.
1666.—Liberty most favoured has still much dependence.
1667.—Measure obligations by benefits.
1668.—Aimless conversation is like a road leading to many habitations, but not to our own.
1669.—A just doer is the best designer.
1670.—Concession is often proof.
1671.—Solitude should govern best intention.
1672.—Remember that effects grow strong with knowledge.
1673.—The origin oft repels, while the fact assures.
1674.—Good intentions not forsaken are as deeds to the mind.
1675.—Let caution ever be present when probability of failure intercepts.
1676.—We cannot be just to God if we are unjust to mankind.
1677.—Change is often the test of proof.
1678.—Certainty is the foundation of justice.
1679.—Self does not always accurately distinguish in life where prejudice obtains.
1680.—Progress consists often in the knowledge of the effects (of our actions) in others.
1681.—Admit of exceptions in what is uncertain in life.
1682.—Labour sometimes decreases in value by practice.

1683.—Madness often affords a good passport where merit meets none.

1684.—Prejudice is often inclination; we are seldom entirely neutral.

1685.—To give ideas form is the great spring of exertion.

1686.—Amusement is a powerful magnet, and draws often the wise man (unconsciously).

1687.—A good inclination is often a successful traveller.

1688.—Without admiration—without friendship.

1689.—Philosophy reckons well when used well.

1690.—Possess many things which no friendship may command.

1691.—Folly lessens the value of things.

1692.—Satisfaction is reward.

1693.—Prudence is sometimes a fruit of despair.

1694.—He often excels who is satisfied.

1695.—Ideas and words change often—like the body; and sound lives well when the body is but ill.

1696.—No definition is entirely true which can admit of a better.

1697.—Never envy the success of folly.

1698.—Good use is good interest.

1699.—Difficulty gives much excuse.

1700.—Make exchange an equivalent: often are those things of less value which we possess than what we give.

1701.—Despair springs from wishes unsatisfied.

1702.—Be only satisfied with those things which are reasonable.

1703.—Thought is a many-sided mirror.

1704.—Time admits no argument; it often justifies reason when it seems to deny it.

1705.—Simple things, if attentively regarded, oft lead to wisdom.

1706.—To measure some things properly is to lessen their advantages.

1707.—Enmity never has a lasting seal.

1708.—Time shapes itself to many actions.

1709.—Proper time is often certain fortune.

1710.—How often is endeavour allied to fortune.

1711.—What follows ever alters.

1712.—Little waste is often great profit.

1713.—Meditation works in rest, and gives fruit for further action.

1714.—It were hard to say if life or ideas give most themes; both are necessary, but the best use is the best necessity.

1715.—Association is the foundation of prejudice.

1716.—Of little value to us are those things when the mind approves not by the test of experience.

1717.—Truth, like good medicine, is oftentimes repugnant to our present feelings, but gives vigour afterwards.

1718.—To speak with advantage we should know with advantage.

1719.—Bad causes are born deformed.

1720.—As people, so may ideas, live by association.

1721.—A good intention is the best foil to misconstruction.

1722.—That which brings no present custom (if properly valued) often produces most.

1723.—*True contentment* must conquer many evils.

1724.—To be wise by proxy is to gain and not labour.
1725.—Truth and virtue will satisfy the best desires of the vrituous.
1726.—To reward chance is sometimes to pay for evil.
1727.—Blame not that which is necessary.
1728.—Good motives following good ideas are the proper exchanges of the mind.
1729.—The mind can sometimes afford an example in which life is deficient.
1730.—Evil laws or intentions have a long tether.
1731.—Folly is ever a bad exchange; if we give without reason we support, in some measure, folly.
1732.—Content and discontent are two travellers of time which often change places in the journey.
1733.—He who lives without reason is a worse enemy to himself than others can be.
1734.—Wit retreats (does not exist) with mystery.
1735.—Let light ever rise.
1736.—Good intentions to be improved.
1737.—Our very ignorance of the cause of many things brings forth more knowledge than if we were cognizant of nature's works.
1738.—Muddy waters are ever shallow.
1739.—There are no ideas without branches.
1740.—A *just* conviction of excellence is a just proof of it.
1741.—Instinct may draw towards destruction when sense averts it.
1742.—Often are efforts the food of hope.
1743.—Reason well followed is nature well followed.
1744.—Hope is often reason.
1745.—Destruction exists only when reason and hope are lost.
1746.—It would be as possible to complete every idea as to write every book.
1747.—Truth is the best employment.
1748.—The duty of life is more necessary than the amusements of it.
1749.—To economise justly is to labour well; and labour is followed by rest and safety.
1750.—No true rest without safety.
1751.—The soul is the invisible magnet of all things.
1752.—The feelings and prejudices of man are generally the touchstones by which things are tried.
1753.—With some people truth (to be accepted) must flatter.
1754.—A great name sometimes throws a cloak over folly.
1755.—The knowledge of the origin causes us often to value less.
1756.—Disdain is scorn if unsupported by reason and truth.
1757.—Profit seldom tires.
1758.—The first knowledge of wisdom is the birth of it.
1759.—A good intention is a firm support.
1760.—Good intention is often good wisdom.
1761.—Of two gifts choose that the possible abuse of which is farthest from danger.
1762.—Time well spent is good fortune.
1763.—*We deny hope* when we surrender its effects to others.

1764.—He who hath contemned pleasure hath received much.
1765.—We cannot be virtuous if our wishes are not conformable to justice and truth.
1766.—A good knowledge of things past is an armour against events to come.
1767.—Wisdom is an endless legacy; the more we take from it the more we may.
1768.—The body is the creditor of the soul, and must repay for its ills to Heaven.
1769.—The trust in God the strong foundation of the soul.
1770.—If we followed necessity truly many ills would be unknown.
1771.—Success is ever a bad tree when evil is the root.
1772.—To excel previous efforts is possible while life remains.
1773.—Happy when the absence of evils make them impossible.
1774.—Plain features ornament the greatest place.
1775.—If thou hast achieved excellence once the remembrance of it may prove a surety to future excellence.
1776.—From God the soul receives the highest inspirations; from the soul springs the greatest we can effect ourselves.
1777.—Advice is often built on interest.
1778.—Interest is a spur to many actions.
1779.—Skill often springs from successful means.
1780.—Allurements are seldom known in disguises.
1781.—Severity is often the shield of economy.
1782.—Augment thy fortune in peace and justice.
1783.—To practise truth is the attestation of it.
1784.—Let thy soul be the ground wherein all good thoughts (seeds to good actions) are sown.
1785.—The practice and fruits of vice are sufficient to deter.
1786.—True knowledge is the mirror of nature.
1787.—Pride seeks for many meanings.
1788.—Friendship when indiscriminate is as a chain stretched too far.
1789.—Truth is fertile in just actions.
1790.—We can never be unjust towards evil.
1791.—A good intention is seldom (entirely) lost.
1792.—Best in thought—best in worth.
1793.—Pride will undermine the best intentions.
1794.—Nature requires support in all things.
1795.—To attain unto some reward may be called the necessity of most actions.
1796.—Knowledge is a security of credit.
1797.—Often does prosperity favour the envied.
1798.—Envy generally admires and abhors out of proportion.
1799.—Ideas are the pulses of the soul.
1800.—We disgrace wisdom when we would strive to support it with folly.
1801.—Use the best means with the best sanctioned by justice.
1802.—Endeavours are good only when the intention is.
1803.—Right is the armour of the mind.
1804.—Self sees with double vision.
1805.—*Just desires* are mostly just securities.

1806.—Where pleasure is a visitor virtue is ever about to retire.
1807.—Supported by virtue, discern no ill but to avoid it.
1808.—Ills are ever present to avoid.
1809.—Let us blame but when example is necessary (for us and others).
1810.—That judgment which blames is often most deserving of it.
1811.—False judgments are ill "presents."
1812.—Duty does not live where evil threatens.
1813.—Learn to strengthen the uses of life.
1814.—Impart knowledge with prudence and discernment.
1815.—Favour simplicity, for we cannot present it.
1816.—Need is a prudent dispenser of possessions.
1817.—Youth is often a scoffer at destiny.
1818.—Reward and punishment both end and commence at the same gate.
1819.—Solitude rightly understood is a sphere of golden thoughts.
1820.—Learned in truth—practise in truth (and it is sealed with justice).
1821.—Consider good actions and thoughts as debts to Heaven.
1822.—Often is the ear the debtor of the eye.
1823.—Be absent in an evil—not evil to us—if not used towards or by us.
1824.—Ill is not a friend to right judgments.
1825.—The best state is not the exercise or prosperity of the body, but where the soul is active in virtue towards God.
1826.—This world satisfies the just but as a state leading to future excellence.
1827.—The designs of evil have always some flaws.
1828.—Guard against strangers until you know them, for thy best efforts will sometimes incur their enmity.
1829.—He who makes for himself many wants requires many supports.
1830.—The mind sometimes creates wants, and with justice.
1831.—We may sometimes embellish the approaches of truth, but we can never improve the mansion.
1832.—The love of philosophy germinates ideas in the soul as the body affords ideas to satisfy its wants.
1833.—The body which divests itself of its material nature gives essence of futurity.
1834.—Anger (related to disdain) is oftentimes the food of envy.
1835.—Knowledge is the great spirit of enquiry.
1836.—The despair of the best is frequently an arm against it.
1837.—Vices leave not where they are supported.
1838.—Forsake unjust things.
1839.—Good principles attract the just.
1840.—Good principle is the magnet of prudence.
1841.—Let good principle, like a current, still carry thee forward.
1842.—Seek not after the alliance of discord.
1843.—Discord is a road ever leading from happiness.
1844.—Good endeavours are wholesome fruits.
1845.—Where diligence grows idleness is weakened.
1846.—*Fear evils* only where virtue is in danger.

1847.—Be ever absent from the evil will of man.
1848.—Endeavour rightly weighed is often the gate of success.
1849.—We may be frequently just with severity, and unjust by a too easy compliance.
1850.—He who would rightly judge, let the first judgment be himself.
1851.—Be first in the *intention* of good, and some success will assuredly be thine.
1852.—When we lessen fortune's chances we increase the ills.
1853.—Do not invent faults, but subdue them.
1854.—Often has humility triumphed over pride and power.
1855.—Do not scorn too soon—scorn should be ever *slow*.
1856.—Man owes much to his ignorance of many things.
1857.—Knowledge is not gained well where discontent is the result.
1858.—Our joys differ as our wants.
1859.—An evil interest is often the cause of an evil example.
1860.—Consider evil ever as bad handiwork.
1861.—Evil method is the tree of bad fruits.
1862.—Evil is a bad builder.
1863.—Ignorance is often the blindness of the soul.
1864.—Ignorance has blunted feelings.
1865.—True knowledge consists not so much in the knowledge of evils as in the antidote to them.
1866.—Wherever we are virtue or evil rests.
1867.—A difference of words often leads to many roads: sometimes to many good and bad fortunes.
1868.—Truth will ever conquer the contempt of it.
1869.—Be wise in good time; fortune may be made attentive if we are wise to note it.
1870.—Dependence ever turns to approach when thy fortune is diminished.
1871.—Have a guard against strange faces as you would against strange money.
1872.—A good result must ever follow reason.
1873.—Be wise in thy wanderings, and thy rest shall produce fruit.
1874.—Sow thy best designs in Heaven.
1875.—Wise men sometimes meet accidents, but fools court them.
1876.—Misfortune often proves a bitter medicine to "friends."
1877.—Discern also other minds when you trust to your own.
1878.—Let virtue ever be allied to knowledge.
1879.—Reward has bright eyes.
1880.—The best things do not always require the longest study.
1881.—Knowledge is the material of the mind.
1882.—Be cautious in those things that may be abused.
1883.—Let caution be ever necessary.
1884.—All things are well or evil—as they improve our mind.
1885.—Often do we wander to seek for proofs when they are close at hand.
1886.—Time is the great debtor; all we have or expect we owe to time.
1887.—Exceptions thrive where generalities (totally) condemn.
1888.—It is good sometimes to be infirm where power thrives.

1889.—Deceit often lurks in view of argument.
1890.—Diligence contemns folly.
1891.—If we improve our own at the expense of another it is often the first step towards defeat.
1892.—The pursuit of the right in all things is sometimes a difficult road.
1893.—The adherence to truth and justice never confines any true liberty.
1894.—Drunkenness is often a scheme of enmity.
1895.—There is no peace in those things the just mind disapproves.
1896.—Duty requires us to be firm in the pursuit of right.
1897.—To be just towards all brings more justice to us than evil.
1898.—Time ill-spent is as the lapse of time.
1899.—All ages meet in time. 2. Time is young and old. 3. Time presents with nothing.
1900.—Anxiety is the labour of hope.
1901.—Knowledge rightly gained will rightly inherit.
1902.—If we are not prudent ourselves, often is the law prudent for us.
1903.—Charity is the true golden bond of liberty.
1904.—Calumny admits proof but to controvert it.
1905.—In whatever place we are virtue is still practicable.
1906.—Riches seldom reach the utmost goal of the desires.
1907.—Never let wrath be lasting; we are often active in useless things, and idle when good might be effected.
1908.—We trust to evils when we trust to enemies.
1909.—Profit is generally the foreground of craft.
1910.—Frugality in the present gives profit in the future.
1911.—If we spend in the best time we may gain in the worst.
1912.—Ever look forward to future excellence (as to necessity).
1913.—Choose those things (if possible) the *abuse* of which hurts least.
1914.—Conquer the *intention* of evil, and you will subdue it.
1915.—Let thy greatest recompense be the favour of Heaven.
1916.—Discord is the breath of anger.
1917.—Justice is the best kindness.
1918.—Death is even with all destinies.
1919.—Conjectures are but half ideas.
1920.—We employ ourselves best when we employ wisdom.
1921.—Wicked men may sometimes fancy they have conquered simple folly, whereas they are only tested by it.
1922.—Be ever fertile in good.
1923.—Let reason make just motives for ideas, and then she will best order them.
1924.—Few notions are there where wisdom does not either praise or blame.
1925.—Wisdom inter-leavens all, either with light or dark clouds.
1926.—Could all ideas be followed to the end, few actions would begin; a proper division of ideas and actions is (often) the road to *success in life.*
1927.—Let just desires be good commendation.

1928.—Interest looks over many faults.
1929.—Interest is an indulgent task-master.
1930.—He deserves to be fortune's favourite who can use her gifts with an even hand.
1931.—Egotism lives by favour.
1932.—A rule is not straight to every hand that uses it.
1933.—Ideas are like portraits (or views)—if we examine too closely or too far the image is indistinct.
1934.—Ignorance and prejudice are the bitters of the mind.
1935.—If we trust evils we trust shadows.
1936.—Make life a legacy to thought and wisdom.
1937.—Words are sometimes strong witnesses; be wary, at times, of words, and thou shalt be wary of thy wealth.
1938.—Mortality ever aims at all.
1939.—Manners are often the breathings of fortune.
1940.—Present labour makes future labour easier.
1941.—Hope is the beacon which points to prosperity.
1942.—Fortune hath many roads.
1943.—Labour grows with age and lessens with good will.
1944.—Wealth continually changed is ever ready to come or go.
1945.—He knows well who knows all his possessions.
1946.—Courtesy is a pleasant picture to look upon, but often of no worth when we test it.
1947.—Fame sometimes diminishes follies.
1948.—The temptations of folly to a wise man are but as beggar's gifts (to the wealthy).
1949.—A rich man may ever command a present.
1950.—Often is gaiety the false heart of despair.
1951.—He who wishes his fortune not to be diminished must refuse many applications; the more "friends" one has, the more must he refuse to aid them.
1952.—There is (plainly speaking) never a necessity for anger (evil, defamation, etc.); when there is a *just* cause for anger does it not then cease to be an evil?
1953.—Truth hurts no man, unless he takes it to his hurt.
1954.—To be content in all places, we would frequently have to discard hope.
1955.—Many "friends" are generally poor consolations.
1956.—Promises are like fortune's shadows.
1957.—Let caution ever watch where proofs come not.
1958.—The power to oblige increases the obligation.
1959.—Let thy ends ever be just towards Heaven.
1960.—Wherever we move to wisdom still has gifts to bestow.
1961.—He who can perform much with few materials will generally excel where means are equal.
1962.—For protection we must often meet danger half way.
1963.—It is the wrong consideration of our faults which often produce them.
1964.—True knowledge knows much care.
1965.—Pains bestowed are often labours gained.
1966.—Prosperity ill-used will often lead to devious tracks.
1967.—*It is not necessary* to speak ill for justification.

1968.—Malice condemns its speech.

1969.—Where the general rule is good let the exceptions weigh not.

1970.—The words of malice are destroyed as they are uttered.

1971.—Evil is the plague of the soul.

1972.—Friends mostly test other's prosperity by their own; all wealth is but comparison of wealth.

1973.—Envy has little discrimination (in justice).

1974.—Envy sometimes wanders to the cause and not the person.

1975.—Reasons are the pillars of the mind.

1976.—Just to mankind—just to the ideas and knowledge we have of man.

1977.—Education and time may improve and augment the uses of truth, but cannot alter the structure, which is ever the same—as proceeding from the Eternal.

1978.—Let civility be ever a just exchange.

1979.—Do not that which you would shrink from being examined by.

1980.—The less tastes are inured the better; but let them submit to order.

1981.—That which worthless passes, and leaves no fruit, is like the shadow of evil.

1982.—Read to weigh—but not always weigh.

1983.—We are unjust with time if we do not wisely use it.

1984.—Enthusiasm is often the beacon to much labour!

1985.—Friendly sentiments cost little, yet they sometimes improve the purse.

1986.—Maintain dignity of thought in others; but let it not be always transparent, lest it may in time be allied with contempt.

1987.—That state must be insecure where wealth commands duty.

1988.—Great events are sometimes concluded with as much ease as insignificant ones.

1989.—Be careful of small concerns, which may often command thee to great ones.

1990.—What is less to the people is often greater to thyself.

1991.—The heart is the best case of memory.

1992.—He who creates one good idea may sometimes command many words in others.

1993.—Satisfaction is a good tenant of hope.

1994.—A general level produces most favour.

1995.—Where the hopes are even let the conduct be level.

1996.—Anger is often followed by reasonable thoughts, like true friends that show the error of it.

1997.—Thoughts, like mirrors, reflect the evils of many actions; well is he who is guided by them to justice and truth.

1998.—Do not produce clouds where calmness *justly* rests.

1999.—Misfortune darkens the joy of true friends.

2000.—Many befriend us to whom we think ourselves under no obligation.

2001.—To give up hope is to give up some of the best motives to success.

2002.—*We must* sometimes be bold when worth is at stake.

2003.—The just man may own to some transgressions, but not to any merit in them, for there can be no merit in those things that are of evil.

2004.—Evil has no (true) heart.

2005.—Abstain from much grief as thou would'st from satiety, for satiety is ever repugnant to good.

2006.—The truly valiant heart will be no less brave when it relents at the sight of misery.

2007.—Never let it be thy worldly interest to injure.

2008.—Dullness often mends an offence.

2009.—Be absent from rage as thou would'st from trouble to thyself.

2010.—Excess is ever possible to those who love pleasure.

2011.—Forgetfulness is idle memory.

2012.—The strongest may have need of more strength.

2013.—Just ideas are printed on all minds, but not read by all.

2014.—Success makes real obstacles seem to disappear.

2015.—Be never cheerful at the misery of others, for accident respects no person.

2016.—Self-interest is often the food of anger.

2017.—Proof of good things will bear repetition.

2018.—Solitude is the companionship of nature.

2019.—Forgetfulness of obligations is memory's debt.

2020.—Error's arguments are often armoured against itself.

2021.—The fancy of ill minds often embroils the soul.

2022.—Let justice be the mansion of duty.

2023.—Duty is the nourishment of justice.

2024.—Ill words often employ those who are unconcerned with profit.

2025.—Wit never stands on its proper foundation when it neglects good nature.

2026.—Contrition is received as a debt in heaven.

2027.—Value does not always jingle.

2028.—A bad action is often an overweight which makes the building fall.

2029.—Admiration is often a monitor of good results.

2030.—Fear not ever when thou art just before God.

2031.—When reasons abound in truth the cause is easy.

2032.—Situation gives many hints (or thoughts).

2033.—Memory makes wisdom our own.

2034.—Words may ever rise on words.

2035.—Books, like words, increase sometimes in value by repetition.

2036.—Ideas support the senses.

2037.—Wisdom is a glorious legacy to all (if we will only grasp it).

2038.—If we examine the foundation of error we will ever find it ill grounded.

2039.—Sense (or reason) is the only real fruit of words.

2040.—Wisdom is the body and essence of all things.

2041.—Evil and virtue first pass each other at the gate of death.

2042.—All pleasures and evils have their first gate in death.

2043.—Life is but a field which we soon travel over, and the vale of *eternity presents itself.*

2044.—Love to live but for virtuous things.
2045.—Be more prudent the more prosperity favours thee.
2046.—Death is a certain creditor that is never ignored.
2047.—Let cheerfulness and wit ever spring from sense.
2048.—Most have age and time for support, when it would be best to be understood by all.
2049.—Science does not acknowledge *prestige*.
2050.—What is well ordered may have a just prospect of stability.
2051.—Order is the framer of great things.
2052.—The actions of good men are of themselves rewards.
2053.—Virtue rewards often in work, and not in rest.
2054.—Virtue is discrimination, and has conscience for its friend.
2055.—Evil ideas crossed lash themselves.
2056.—Truth is the essence of all good.
2057.—Let not too much confidence in others betray your own trust.
2058.—Pity is (often) an eloquent advocate.
2059.—When our just interests do not clash we may be justly neutral.
2060.—Peace only exists where virtue is action.
2061.—Honesty is the worker of truth.
2062.—Let promises be conditional where the merit is not known.
2063.—Just promises are the bonds of the mind.
2064.—Approved merit and honesty require few conditions.
2065.—We live with diminished virtue if evil has one entrance.
2066.—Prodigality is a false mirror of liberty.
2067.—Conscience is an enduring monitor.
2068.—Be prepared to see hope often obstructed, and "favour" prosperous.
2069.—All hopes should meet in the just completion of life.
2070.—Impute not improbability for error in others.
2071.—Manners are often the assumptions of the form, but not the essentials of morality.
2072.—Misfortune to one is not always so to another.
2073.—That which draws much (praise) from men's minds must either possess great or little merit.
2074.—Decrease the distance (for in the distance is sometimes the quantity) of thy wishes.
2075.—Reward often returns to the hand that gives it.
2076.—What is new is not always *true*.
2077.—Intention of good is the model, and action the work, of truth.
2078.—Blest with over-care we often die unknown.
2079.—Folly is a beacon of ill success.
2080.—Much change—little change.
2081.—Expectation which is satisfied in part increases as it travels.
2082.—The use of things to us is generally as we use them.
2083.—Self-denial is the mind's economy.
2084.—Folly is ever a mark for bad fortune.
2085.—If we neglect conscience most evils are possible.
2086.—It is not prudent to rely upon one who considers long *between duty and desire*.

2087.—How often does pleasure tempt profit to pursue ill fortune!
2088.—Manner is a frame unfinished if not supported by probity.
2089.—Amusement and pleasure support many who contemn them.
2090.—Be partial to your just interests.
2091.—Praise without judgment is no praise.
2092.—Truth is the substance of the soul.
2093.—He who looks for great power searches for perils.
2094.—A recent hero is twice a hero.
2095.—Late victors are the favourites of glory.
2096.—The greatest hopes and aims are sometimes set at nought for the possession of a phantom.
2097.—Time is an impartial distributor.
2098.—Let conscience be well "armoured," and it will not retreat from any danger.
2099.—What is scornful to some is merit to others.
2100.—The mind rebukes more often than does the tongue; but when the voice stamps it, only let it be regard.
2101.—Observe propriety in all things, and it will render ill-will useless.
2102.—Ill feelings never change the mind on right.
2103.—Good reason deserves to be acted upon.
2104.—Never let virtue be idle with thee.
2105.—Think in good, and you will act in good.
2106.—Truth is existence.
2107.—The greatest contrast in men consists in their wisdom.
2108.—Errors should be only remembered for their refutation.
2109.—The test of excellence is the parent of disputation.
2110.—The proof of words are sometimes the effect of them on others; words are not proofs without effect.
2111.—Pride increases itself, when hope (or fortune) flatters only.
2112.—Rules hold even with failures.
2113.—Branches often overweigh the root (of things).
2114.—Interest gives a large interpretation.
2115.—Few "strong feelings" are there that are not allied to weak judgments.
2116.—He manages well who can make time ever favourable to his (just) ends.
2117.—He works double who works well in the beginning.
2118.—Some consolations cover all defeats.
2119.—Without consolation is to be without reason.
2120.—Interest has generally the largest share in human actions.
2121.—Property sometimes mends ill manners.
2122.—Where many minds contend many evils mend.
2123.—Often does worldly success travel under the arch.
2124.—The greater the value the lesser the chance.
2125.—Riches often require fortune to interpret them.
2126.—Order varies in different stations.
2127.—True prudence will seek much, yet be contented with little.
2128.—Thought is the great line of all distinctions.
2129.—Folly often thinks itself bound by folly.
2130.—Folly is flattered by its taste in the contempt of wisdom.

2131.—Opinions, like weapons, are often made for defence as well as offence.

2132.—We subdue evil when we ally ourselves to virtue.

2133.—The steps of power are often steps on sand.

2134.—Any words may be a guide for wisdom if ranked with it.

2135.—Beware of those promises which do not injure if unredeemed.

2136.—Interest in one evil will increase others.

2137.—Strength is a potent argument with the wicked.

2138.—Profit is ever pleasant.

2139.—Contented looks are not certain monitors.

2140.—Manner is the first introduction, but hardest to discipline.

2141.—Interest gives bad evidence.

2142.—Fashion often forms spurious principles, and use binds evil to them.

2143.—Use is often the dark cloud of evil.

2144.—Knowledge submits much to gain much.

2145.—Assiduity is the breath of success.

2146.—The real test of support is in the continuance of it.

2147.—That which is not profitable to be known in reason is not of reason.

2148.—The strongest causes are not always seen.

2149.—Exert not thy fullest power at all times, for it is frequently best to seem ignorant both of success and failure.

2150.—There are reasonable restrictions on all pleasures.

2151.—He diminishes the value of his success who seems too conscious of it.

2152.—We give danger direction over us when we neglect prudence.

2153.—That which is not formed of truth is of bad texture.

2154.—Danger and safety are like cross swords of life.

2155.—Liberty is in chains where force breathes in safety.

2156.—Let eloquence build ever with propriety.

2157.—Reason owns many combatants who dispute her intention.

2158.—The ties of interest, like distant views, are generally weaker the farther off.

2159.—Do not always wear thy prosperity as a habit.

2160.—We are not fit to receive virtue if we do not grant it.

2161.—Proper time is your best attendant.

2162.—He has the best profession who can trade profitably with just ideas.

2163.—Work in wisdom, for it does not lose.

2164.—Let it be thy duty never to justify others' ill contempt of thee.

2165.—Wisdom is the never-failing granary of thought.

2166.—Wisdom is a vale before all; if only travelled on, fruits may be gathered.

2167.—Justify thine own resolves by just action to others.

2168.—Every manner has an index.

2169.—Prudence shuns design of ill.

2170.—Have few or no scruples when knowledge and justice are proved.

2171.—Be just ever in the discovery of justice.

2172.—Often are faculties the gifts of practice and patience.
2173.—Practice levels science and art.
2174.—Often does science owe much to its difficulties.
2175.—Science and art are both servitors to nature.
2176.—Ornament is often a medium for custom.
2177.—Necessity often has a brow of despair.
2178.—Wisdom is the foundation of all good history and experience.
2179.—True compassion ever leans on wisdom.
2180.—What is often most essential is often most uncompromising.
2181.—Some things the heart reads first.
2182.—Caution is the heart's prudence.
2183.—Hope that fades weakens the foundation of it.
2184.—Happy is it that all feelings are so powerless to effect ill.
2185.—The greatest trespasser on justice still wishes it done to him.
2186.—Unprofitable age sometimes use the gifts of wisdom as a child may use gold—without a proper knowledge of its value.
2187.—Youth is but an insecure custodian.
2188.—If discontent were to be confined, virtue would be more free.
2189.—Discontent is sometimes a cloak to perfidy.
2190.—If perfidy does not always follow discontent it often opens the door to it.
2191.—Sound is knowledge where only sense is suppressed.
2192.—His conduct is the best that needs no reparation.
2193.—Riches would hurt not if our wants increased not.
2194.—To direct anger at one whom you know not may be taking a nail out of your shoe.
2195.—The choice of civility is easier than the obligation.
2196.—What may be just in comparison may not be in design.
2197.—Praise increases where the excellence is attained but by few.
2198.—Let not conscience be controlled by interest.
2199.—It is well when conscience and interest meet.
2200.—What is in our possession is often of more worth than that we seek.
2201.—Knowledge is sometimes responsibility.
2202.—It is easier to collect numbers than to follow.
2203.—A nation that relies *solely* on defence would seem to contemn a hope of victory.
2204.—To contemn science is sometimes to contemn power.
2205.—Fairness gives favour in receiving it.
2206.—Let justice ever be supported, for, if it be not, distrust is possible.
2207.—We may well discard that scorn which does not weaken.
2208.—A good acceptance is sometimes a reward.
2209.—Consider thy troubles so as to gain from them.
2210.—Fortune may flatter us, but she herself is not to be flattered.
2211.—Occasions sometimes suit the absent.
2212.—How far from necessity are the principal themes of conversation!
2213.—Reproof is sometimes a trap for applause.
2214.—Destiny is the essence of worldly powers.
2215.—Cunning is sometimes the dupe instead of the love of folly.
2216.—*Good wishes often* bind wisdom.

2217.—Moments well spent ever occur to give proofs.
2218.—Enchantment is sometimes the support of hope.
2219.—Good direction will give more than one road.
2220.—Good aims often lead to future possessions.
2221.—Scorn is a bad capital.
2222.—Wants, like birds, flutter till they have found a place of rest.
2223.—If wants flatter the feelings, they are apt to follow thee on all journeys.
2224.—Revoke not a good intention; invoke no evil one.
2225.—Suffer for truth rather than thrive for evil.
2226.—Early danger is sometimes a protection against future ill.
2227.—Time will at last reward a good resolution.
2228.—Think of good things but to practise them.
2229.—The intention is the dividing line of virtue and vice.
2230.—Let thy intentions be just in every end.
2231.—Judge not with many eyes—seeing but with one.
2232.—Circumstances are like bladders, which increase and decrease.
2233.—Envy has many watchwords.
2234.—Impudence often springs from profit.
2235.—Profit has often an ill eye.
2236.—The friendship of a cunning man is treachery to some.
2237.—Amity should seek the knowledge of good-will.
2238.—Let events never find thee without a preparation.
2239.—War is a severe doctor; but it sometimes heals grievances.
2240.—Consider oftentimes life as a guard against evil.
2241.—Let not knowledge be a flatterer of thy feelings, but a necessity.
2242.—Truth is the jewel of all knowledge.
2243.—If conscience directs the truth, the event may well linger.
2244.—Pride is often but the dress of place.
2245.—Men will seldom be just till they are humble.
2246.—Success is but poor when wishes do not sanction it.
2247.—Make not gratitude a servitor.
2248.—Deceit often lurks in "bounty."
2249.—He has much knowledge indeed who knows all adverse things.
2250.—A great example is often tyranny.
2251.—Humility should be the ground of courtesy.
2252.—Discord is sometimes a spice of life.
2253.—Economy often makes uncertain hope gratified.
2254.—Diligence does not dwell with despair.
2255.—Enemies sometimes enlarge the deeds of greatness.
2256.—The just man will wait for virtue's sake.
2257.—Profit increases expectation.
2258.—If the present time is well used the future may be the essence of it.
2259.—Great in good deeds—the best of happiness.
2260.—What cannot be tested with virtue can never be of enduring worth.
2261.—Difference is the soul of politics.
2262.—Obligations sometimes bend ill humour.

2263.—Interest will often give a favourable interpretation to ill usage.
2264.—Extremes are seldom just.
2265.—Folly is often the sport of worse folly.
2266.—Satisfaction is sometimes the resting-place of contempt.
2267.—Trust not ignorance to ignorance (or dishonesty).
2268.—Fools generally judge others by their own station.
2269.—Independence and worth may well afford to smile at pride and contempt.
2270.—Trouble hurts not him who can wait with profit.
2271.—Hasty friendships sometimes make hasty trials.
2272.—Ignore no just expenses when interest assents.
2273.—He who disclaims pride should also disclaim contempt.
2274.—Happiness is the soul in peace.
2275.—Gold often commends the unworthy.
2276.—To seek is often to accept evil.
2277.—A sure labour is better than an uneasy rest.
2278.—Gratitude does not dwell with despair.
2279.—Pleasure is never a necessity.
2280.—Good hopes are the bulwarks of fortune.
2281.—Silence gives no proposals; we can only be silent when we have achieved wealth.
2282.—True repentance is the anguish of virtue.
2283.—Preparations too long delayed create obstacles.
2284.—Force without reason often acts against itself.
2285.—Seek not that which profits not.
2286.—The best alliance is that of virtue.
2287.—If we could act as strongly without as with necessity we would overcome many obstacles.
2288.—Gain has ever a ready ear.
2289.—Time often changes manner with power and place.
2290.—Fatigue subdues, at length, interest.
2291.—Ill nature is a bad possession.
2292.—Pride of place is not always worth of place.
2293.—Pride seldom convinces.
2294.—Desires are partial.
2295.—Truth is the bond of success and peace of mind.
2296.—The care of truth is lasting truth.
2297.—Scorn is an unjust arbitrator.
2298.—Scorn should not weigh in prospects.
2299.—Secure are those benefits which are just.
2300.—Great increase of prosperity sometimes weakens the supports of it.
2301.—Double guard that which increases in evil.
2302.—To fail in some things is accession of fortune.
2303.—What we gain in time we often lose in ease.
2304.—We are generally either near or far from danger.
2305.—We must trust to our own experience when no other avails us.
2306.—The deeds of the just increase in worth.
2307.—Power mends conduct in others.
2308.—He *who gives orders* should be responsible for them.

2309.—Be true to thy *truthful* yearnings.
2310.—There are many things which we deem necessary that might be abstained from with profit.
2311.—True peace does not consist so much in rest as to labour in safety.
2312.—Let severity be a friend to moderation.
2313.—Envy often uses power for argument.
2314.—Reason often overturns experience.
2315.—Experience does not always prosper.
2316.—The best securities often weigh most heavily upon us.
2317.—Riches sometimes advance when "friends" retreat.
2318.—Let previous knowledge ever weigh in a neighbour's regard
2319.—Near friends are the purse's rent.
2320.—Civility often becomes a troublesome creditor.
2321.—There is always work for wisdom.
2322.—Order lives in chaos, as charms in difficulty.
2323.—Sympathies are ever current.
2324.—The bulwarks of reason support the soul.
2325.—Just support is the right arm of hope.
2326.—Often is duplicity contemned, and rewarded.
2327.—Let virtue be the monitor of silence.
2328.—Increase gives essence often of excellence.
2329.—A fancy gained is often a fancy sealed.
2330.—What is beyond necessity is fancy.
2331.—Do not trust worth to fair promises only.
2332.—If the law cannot compel justice we are ever at the mercy of one who gives us a promise.
2333.—Adversity is a living test of experience.
2334.—Renown often requires rest, but does not always live in repose.
2335.—Repose is no security without strength.
2336.—Justice in the present deals with the future.
2337.—Favour with power is ever bearable.
2338.—Posterity is the great court of judgment.
2339.—Increasing numbers lessens the probability of future impartiality.
2340.—Gratitude is one of the best responses of obligation.
2341.—Pleasure is oftentimes the web of the eye.
2342.—The senses—the judgment court of the mind.
2343.—There is a process in the knowledge of all things.
2344.—We can never be just too often.
2345.—If we cannot at all times do the best, let us not do the worst.
2346.—He prospers best who is favoured by virtue.
2347.—Worldly happiness is like a golden palace, but with no entrance.
2348.—There are countless necessities in all things.
2349.—Evil takes many forms and colours.
2350.—If you speak not you cannot speak evil.
2351.—Order embarks with security.
2352.—First fancies often possess the seed but not the fruit.
2353.—The greatest praise is under value if knowledge does not *sanction it.*

2354.—Prejudice is the glass through which most things are seen and judged.
2355.—Just deeds to all should be the bonds of security.
2356.—Dignity should be the just pride of all mankind.
2357.—Divine truth—the standard of all knowledge.
2358.—Success has many eyes.
2359.—We must endure when the law cannot.
2360.—Smother all enmity in the root.
2361.—If the tree of evil grows, give thou no help to plant it.
2362.—Strength devoted to evil is lost.
2363.—Keep far from the necessity of compliments.
2364.—Words frequently surrender power to the opposer.
2365.—True content rests on justice.
2366.—Discord is often born of trifles.
2367.—With good things the use often increases.
2368.—Wisdom is never idle; it presents itself whichever way we look.
2369.—Wisdom intermingles in all things.
2370.—Store the mind with rules of justice.
2371.—True ease fortifies the mind against evil.
2372.—To all things a just comprehension.
2373.—Be not humbled without justice.
2374.—Let enmity never walk with fame.
2375.—Let enmity be ever distant.
2376.—Wisdom may be consulted in every action.
2377.—We are likely to take up false positions when we abandon just ones.
2378.—Skill must be provided for to provide.
2379.—Assert only just sentiments.
2380.—A just delivery is often a boon to many.
2381.—Habit sometimes gives strength to trade.
2382.—We give when we take interest.
2383.—The present heightens the colour.
2384.—Myriads will at length take up least room.
2385.—Memory is lost when it remembers evil.
2386.—Late rest is often late loss.
2387.—Death ends at last the fear of it.
2388.—Dissimulation is sometimes a mask which closes the wearer's eyes.
2389.—Let not folly ever instruct.
2390.—Folly never balances truly.
2391.—If we limit our desires to a certain time fortune will settle some way either for or against us.
2392.—Fame makes time itself sometimes a worker for thee.
2393.—Comparisons nearly differ as much as do the objects.
2394.—Work when you can with profit, not when you might, for work that is left to the future is work undone.
2395.—Reserve often preserves from folly.
2396.—Dangerous companions are often worse than open enemies.
2397.—We may with reason expect the least in that which is left to fortune to decide.
2398.—A talent *is often* a reserve of safety.

2399.—Poor and rich may deal equally in promises if unknown.
2400.—Knowledge often wears a mask.
2401.—There would be no gratitude if there were no profit.
2402.—A good maxim is the salt of knowledge.
2403.—A good maxim will flavour many things.
2404.—He can only trespass who can repair the injury with profit.
2405.—Honesty of purpose will generally control the obstacles it may meet with.
2406.—The rich man will often have to travel far to know his faults.
2407.—Flattery diminishes when common danger threatens.
2408.—There is no place where wisdom may not be applicable.
2409.—Ideas change in some degree with every visit.
2410.—Prudence asks no ill.
2411.—Health will generally attend thee well if thou attend it well.
2412.—It is some degree of folly even to witness pride.
2413.—Evil is never a true recompense.
2414.—Let content ever be the fruit of abstinence.
2415.—He who is required to study out of proportion hath lost some time.
2416.—Death favours none; and yet men by their conduct would often seem to think so.
2417.—Many things that are infinite, if pursued, may still be unprofitable.
2418.—Concessions to prudence are gains.
2419.—Let truth and honesty ever be the springs of conduct.
2420.—Prudence is the design of justice.
2421.—Excellence is comparative; but profit is a great test of the success of it.
2422.—Industry that walks slow often gains the summit first.
2423.—We have not to seek far for obstacles.
2424.—The strongest probability is often the surest fortune.
2425.—Probability is the mask of fortune.
2426.—Success is oftentimes a mountain of observation.
2427.—Life is a bounteous legacy.
2428.—Wisdom's problems are ever being worked out.
2429.—We may at any time make a contract with prudence.
2430.—We must generally endeavour to meet success half way in order to attain it.
2431.—Perseverance does not always reach the goal of hope.
2432.—What is always present is often least times thought of.
2433.—Position is sometimes a chair of affliction.
2434.—The ground of fact produces most fancy.
2435.—Give ever through the hands of hope.
2436.—It is not impossible to be prudent in the greatest afflictions.
2437.—Be wary in affliction.
2438.—Pride has generally impudence for its ally.
2439.—Pride is often a bait to respect.
2440.—Firmness with prudence will strengthen action.
2441.—He who makes obstacles at every step will not surmount them.
2442.—Wise is he who can in no way be affected with the manner *of others.*

2443.—Present delay is often but an index of worth.
2444.—Unconfined liberty often tempts control.
2445.—Justice should be a necessity of existence.
2446.—Discord ever commands the ear of folly.
2447.—Wisdom often confers with duty.
2448.—The knowledge of the use often diminishes the interest.
2449.—Let right ever reward with right.
2450.—Truth makes all things beautiful.
2451.—Let thy will be just, and thy labour will be so.
2452.—Even virtue, to be of worth, must be enduring.
2453.—The precepts of God shall decide above all things.
2454.—We should ever approach holy things with humility.
2455.—Confidence is a hasty reasoner.
2456.—Not to repeat is sometimes to acknowledge.
2457.—Some degree of prosperity is necessary to a tranquil life.
2458.—Hopes sometimes justify present loss.
2459.—Never justify contempt by anger.
2460.—The greatest power is not always for the leader.
2461.—Truth rides a long road.
2462.—Victory flies from equality.
2463.—Gold gathers more than a shovel.
2464.—Where a test is practicable do not neglect it.
2465.—What is useless singly may, by repetition and quantity, support millions.
2466.—Exchange is often the balance of evils.
2467.—Without sickness or sorrow—wait till to-morrow.
2468.—Money spent smiles with some.
2469.—Money spent withdraws its charm.
2470.—An unjust action is a spring of falsehood.
2471.—Power and mind do not always go together.
3472.—Envy wealth for its power of good, not ill.
2473.—Grief makes even pleasures single.
2474.—Let ill be ever far from hope
2475.—Wishes make most exceptions.
2476.—The warnings wisdom gives are gains.
2477.—Money creates often the want of it.
2478.—Neglect of pride often repays it best.
2479.—The manner, and that alone, is oftentimes the obligation.
2480.—Manners and pride ever need a witness.
2481.—Profit, like applause, generally comes at the close.
2482.—Tastes often strengthen with the neglect of "tastes."
2483.—Let just profit ever be the ally of concession.
2484.—Grief does not always discern the best gifts.
2485.—Remembrance of good is of itself a safeguard.
2486.—Knowledge and truth create most wants.
2487.—Unknown is unlooked for.
2488.—Dependence often leans on former scorn.
2489.—Ostentation frequently levels distinction, for its sake.
2490.—Profit is often a friend to pleasure.
2491.—To make the best use of things is always to abstain from the abuse of them.
2492.—*Wisdom may* have a home in any place.

2493.—Distance sometimes improves friendship.
2494.—Interest comprehends well.
2495.—Liberality often owes much to caution.
2496.—Govern thy best designs with prudence.
2497.—Sequels ever found if searched for.
2498.—Projects which are just are capable, for what is capable in reason is just.
2499.—Wisdom is oftentimes greatest in ill success.
2500.—Success has often a bad memory.
2501.—Ill fortune makes often good caution.
2502.—Wealth has many weaknesses.
2503.—The prudent will must be obeyed if we would either attain success or secure it.
2504.—Where two "necessaries" of life do not mutually support, one is unnecessary.
2505.—A "friend" who needs expenses is not a necessary one.
2506.—Admiration is often an awkward labour.
2507.—Friends, like obstacles to the sight, should be held at a certain distance.
2508.—Example increases with number.
2509.—The just allow no reprisals.
2510.—Compassion sometimes makes pain a favour.
2511.—Vanity is sometimes the builder of probity.
2512.—Favours soon forgotten take long to remember.
2513.—Fortune is sometime or other at her utmost.
2514.—Look still to the substance in thy best designs.
2515.—Anger doubles work and time.
2516.—Give to no injustice.
2517.—Lend to probity rather than to acquaintances.
2518.—Ill possessions are worth no security.
2519.—Accept nothing that may diminish wisdom and prudence.
2520.—All things are bounded by all.
2521.—He who makes nourishment an amusement does not use it rightly.
2522.—The forest is nature's habitation.
2523.—Concern for others sometimes turns on ourselves.
2524.—Misfortune is the heir of retrospection.
2525.—Calamities ever increase with knowledge.
2526.—A troublesome fortune is best where evil lessens.
2527.—Prudence gives mostly the best welcome.
2528.—Custom is sometimes an easier road than experience.
2529.—Hasty purchases often make lasting griefs.
2530.—Independence thrives on thrift.
2531.—He who gives aid also gives responsibility.
2532.—Let virtuous intention be the vanguard of all thy actions.
2533.—Success is the brightest colour.
2534.—We generally boast least of necessities.
2535.—Evil supports are not lasting.
2536.—Credit not (with) despair.
2537.—Fact is the market of profit.
2538.—True manners seek neither good nor bad fortune.
2539.—A fit habitation is the delight of justice.

2540.—Pleasure, at times, blinds the eye of gain.
2541.—Were all wishes gratified, few would there be to enjoy them.
2542.—Wisdom gives, but asks no favour.
2543.—Let there be no exultation without wisdom.
2544.—Keep close bound by virtue.
2545.—He who sees good sees farthest.
2546.—Amusement often drowns even the voice of profit.
2547.—Neglect not the future in anything.
2548.—Evil has easy problems to solve.
2549.—Good hope is often a sign of fortune.
2550.—Profit visits not where sellers outnumber.
2551.—When science cures money is well spent.
2552.—Cures are better than coins.
2553.—Till we lose a possession thought is often silent about it.
2554.—Ideas are oftentimes the soul's signals.
2555.—Unknown mystery is often the most certain.
2556.—Words are often the bonds of honour.
2557.—Without aid—without fortune.
2558.—Learn no evils from hope of worth.
2559.—'Tis hard to choose in mysteries.
2560.—Absence makes hasty work.
2561.—We often know best in ignorance.
2562.—Pride often depends for support on humility.
2563.—Means often make difficulties vanish.
2564.—Refusals are fairer than falsehood.
2565.—Industry is often a book of fortune.
2566.—Ill-success makes even worth diminish in some eyes.
2567.—Pleasures are often born of custom.
2568.—Ingratitude springs (often) from profit.
2569.—Knowledge ought to walk with proof.
2570.—Wishes labour long.
2571.—"Branch words" sometimes get the first place.
2572.—Intentions often die with words.
2573.—Promptness often conquers cunning.
2574.—Many fancy ideas as they do clothes—by their brightness.
2575.—That which has no use hath required many.
2576.—Profit can well spare introductions.
2577.—The dispenser of fortune does not always feel it.
2578.—Wish only for righteous things; all others are losses.
2579.—Wealth is but the pensioner of time.
2580.—Money hath two handles.
2581.—Contempt often springs from inability.
2582.—Position often makes difference of fortune.
2583.—Fortune sometimes subsists on distrust.
2584.—Evils come and go for naught.
2585.—Chance is but a poor possession.
2586.—Good-will gives good deeds.
2587.—Families make often fame.
2588.—Kindness should be the true bond of esteem.
2589.—Forgetfulness of evils oft surmount them.
2590.—Enmity often entails labour.
2591.—*Time well* employed is better than insecure riches.

2592.—Ill-will is often the sequel of favour.
2593.—True generosity is a foe to folly.
2594.—Honour is seldom impartial.
2595.—Facts surround all things.
2596.—Society and solitude balance each other in obstacles.
2597.—Decision is a link of destiny.
2598.—Restriction is the tutor of propriety.
2599.—The sympathy of the unjust lessens with means.
2600.—Hope is often born of fear.
2601.—The proof of success generally depends on matter.
2602.—There is a bounty on good deeds.
2603.—Destiny smiles at ill-placed force.
2604.—Proportion seldom regulates all wishes.
2605.—Words never wear.
2606.—Hope sometimes opens the book of misery. 2. Hope sometimes knocks at misery's gate.
2607.—Sense finds a difficult entrance where fashion bars the way.
2608.—Economy vaults with hope.
2609.—Welcome, like waves, ever rise and fall.
2610.—He who speaks first often speaks *last*.
2611.—Ill-will likes no distribution of goods.
2612.—Capability is judgment.
2613.—Praise diminishes with ignorance and number.
2614.—Misfortune ever comes too soon.
2615.—Endeavours are not safe investments.
2616.—Economy must be often deaf.
2617.—Be deaf to the ear of pride.
2618.—There is no gratitude in force.
2619.—Fear is ever near sadness.
2620.—Good advice errs not with choice.
2621.—Wit ever resides near injustice.
2622.—Truth has a large area.
2623.—Choices are often beacons to contempt.
2624.—Models are often invisible monitors.
2625.—Fortune has more baits offered her than she cares to bite at.
2626.—Reason will stop success which only seems so.
2627.—Poverty is never complete.
2628.—Regrets are often heirs of memory. 2. Regrets are often regretted.
2629.—Nature intended originally for every living thing to thrive.
2630.—Chance often delights to trip the sure-footed.
2631.—Chance is a bad friend for help.
2632.—He is a poor friend who has always to show his face.
2633.—Strong words have often weak intentions.
2634.—Judgment carries through the longest road.
2635.—Dangers make fools diligent.
2636.—He who always excuses himself deals in fiction.
2637.—Gifts are often obstructions.
2638.—The law hath still too many favours.
2639.—Poverty is seldom impartial with interest.
2640.—The memory of right often makes a grateful man.

2641.—If interest could be speedily awarded there would be many to attain excellence.
2642.—Passion is ever a debtor to reason.
2643.—Death never loses.
2644.—Fire goes with time.
2645.—Favour gladdens with success.
2646.—Gilded is not always got.
2647.—Humility sometimes rests on favour.
2648.—Friends are sometimes the best when they do not always make themselves necessary.
2649.—True civility sees but few faults.
2650.—Let not accomplishments precede necessities.
2651.—A good time is often the best cause.
2652.—He who certifies to all ills may have to be charged with the knowledge of some.
2653.—Acceptance is often far from favour.
2654.—Flattery often sees the best hopes.
2655.—Anger is the worst kind of anxiety.
2656.—The greatest value is often the unsoundest seat.
2657.—Often are trials better borne than is the thought of them.
2658.—Sorrow is certain with time.
2659.—A good rest makes a good renewal.
2660.—Wants give many welcomes.
2661.—Welcomes oft repeated lose strength.
2662.—Hold the captain by his own rope.
2663.—Wisdom's problems are ever present.
2664.—Paid assistance is readiest.
2665.—Singularity is sometimes good profit.
2666.—Often when most excellent—least wanted.
2667.—We seldom see servility in a rich man.
2668.—Pleasure is never a just balance.
2669.—Experience does not always redeem folly; for folly never reasons justly.
2670.—Many maxims are there made for comforts.
2671.—Dross often comes with wealth, but does not leave with it.
2672.—Wisdom is the guard of reason.
2673.—Deceit sometimes gives value for ill intention.
2674.—The debts of peace are often obstructions for its continuance.
2675.—Talent brought to market is often left there.
2676.—Gold brightens even fancy.
2677.—The greatest excellence has often but short limits.
2678.—When gain retreats, interest may keep it company.
2679.—Imperfections crowd on the guilty.
2680.—If known in all places—often to your cost.
2681.—Every mouth makes a new taste of facts.
2682.—Instruction often seals against the intent.
2683.—Futurity is the vision of truth.
2684.—Be just to all; more so to those who wish justice but cannot procure it.
2685.—Never let injustice tarry.
2686.—Often is destruction encased with present safety
2687.—*Satisfaction* dwells not with anger.

2688.—Anger deals not with necessity.
2689.—Evils are ever in excess.
2690.—Effort is the good of hope.
2691.—The best friend does not always show the best mouth.
2692.—Be friendly to thy best sentiments.
2693.—General respect should be everywhere engaged.
2694.—Manners display often against the wish.
2695.—He who looks for praise does not forget also profit.
2696.—Admiration seeks monitors of gladness.
2697.—Fancy may endure contempt, and be above showing it.
2698.—Fame ever gets satisfaction for its name, if not help.
2699.—We may bow to a beggar and be no loser.
2700.—Models are easy where fame precedes.
2701.—Admiration increases with the distance of contrast.
2702.—What is successful in the single test may not be in the abstract.
2703.—All authority lost is not the best equality.
2704.—If we follow not with justice we do not befriend.
2705.—Applause is often entrapped by fame.
2706.—Gold is a sponge for sorrow.
2707.—A reasonable hope is a good index.
2708.—Speech is labour if against will or interest.
2709.—Good desires are lamps of virtue.
2710.—Let caution ever accompany increase of riches.
2711.—First intentions are often strongest.
2712.—Attention is the door to experience.
2713.—Circumspection is the armour of prudence.
2714.—We must be on our guard with civility when allied with interest.
2715.—Intentions unconfirmed are but as problems unsolved.
2716.—We must know aims to judge rightly actions.
2717.—Know no "friend" or acquaintance who makes dress the standard of worth.
2718.—Conversation on one side only is a rebuke to equality. 2. Equality is the ground whereon conversation sits best.
2719.—To be inclined to wisdom is to excel.
2720.—What begins in despair often ends in hope.
2721.—Without hope destinies would be just.
2722.—Knowledge should ever be the lamp of virtue.
2723.—Break not with proven supports.
2724.—Examinations lighten when proofs precede.
2725.—Justice in the present is often a key of future excellence.
2726.—Receptions are full of change, and seldom balanced with equality.
2727.—Prosperity reaped without aid diminishes the want of friends.
2728.—A true friend will censure another, even if it is against his interest.
2729.—It is the use, not possession, which gives true worth of things.
2730.—We would never frown at morality if we knew the good results springing from it.

2731.—Hope is often the road leading to interest.
2732.—Culture is oftentimes a preserver of safety.
2733.—When good order follows it would seem to attest the justice of a war.
2734.—Wisdom, though often deemed hasty, is generally lasting in its effects.
2735.—Danger is oftentimes the ordeal of ambition.
2736.—Time and events control the actions of the world.
2737.—Infinity is a globe which encloses all things.
2738.—It is the thought that justifies the labour.
2739.—If space is equal to time, it may (?) increase also with it.
2740.—Wisdom sanctions haste and delay for good.
2741.—Successes are but problems to the wise.
2742.—Eternity is a circle which surrounds all things.
2743.—It is a duty we owe to others to preserve properly our own possessions.
2744.—Ideas of unknown things should be ever founded on humility.
2745.—Life without success in it is a blank page of ambition.
2746.—A holy wish hath effected all things.
2747.—There is little interest where knowledge is a blank.
2748.—Secrets only as they affect us are of worth.
2749.—Best hopes work best.
2750.—We often receive on hearsay that which requires labour to know properly.
2751.—Maxims live often without a portrait. 2. Maxims are dumb monitors.
2752.—Fame, like bees, ever seeks a place to settle.
2753.—It is hard to change wishes if profit resides.
2754.—Time only gives that which will wear.
2755.—Time creates much wishing.
2756.—Learn to acknowledge justice against thy interests.
2757.—Interest is not always a sure countenance.
2758.—Prudence exists with moderation.
2759.—Moderation has fewer labours for the future.
2760.—Be indolent only with wrath.
2761.—Prosperity should be housed with caution.
2762.—Let caution travel never alone.
2763.—Never give up virtue for vice's phantoms.
2764.—The *truth*, and not the style; gold is the same in any pocket.
2765.—Seek no favour if it incurs promises not to be met with justice.
2766.—It may be best to be first in that which is inevitable.
2767.—Reason has many echoes on the road.
2768.—First draughts generally strengthen most.
2769.—Success produces sometimes more hope.
2770.—Gaming is ever time ill-spent, and gains unearned.
2771.—Frugality is the heir to much possessions.
2772.—Thought is at last the grave of all.
2773.—Learning sometimes lessens deeds.
2774.—Saved expenses (in the present) often save future honour.

2775.—Ever despise excesses.
2776.—Much power given generally gives a bad recompense.
2777.—Give not power to walk alone.
2778.—Need asks few choices.
2779.—Tastes are chains often forged by ourselves.
2780.—Practice is the essence of hope.
2781.—An important motive is a wide collection.
2782.—Fame is strengthened by industry.
2783.—Talent knows no station.
2784.—Learning is oftentimes the cushion of indolence.
2785.—Patronage is often led by folly.
2786.—If we sit still events will often seem to hasten.
2787.—Bitter often pays best.
2788.—Facts are the best potions for contempt.
2789.—Civility measures well without arithmetic.
2790.—Plumes not secured will fall to the ground.
2791.—Want is oftentimes want of prudence.
2792.—He is wise who acknowledges truth in his sufferings.
2793.—Ease will not end with ease.
2794.—Hope ever makes the present unhappy.
2795.—Rest often comes when we wish it not.
2796.—Luxury is the chimera of fashion.
2797.—Let envy ever stay shortest.
2798.—Hearing is often the food of support.
2799.—Propriety is often a foe to talent.
2800.—Unless we command evil we cannot serve good.
2801.—Motives well built rest on sure interests.
2802.—Seek not favour with unjust hope.
2803.—Time is the silent arm of strength.
2804.—Care lessens no discretion.
2805.—Death regards all with calm and watchful eye.
2806.—Folly is the great tempter of death.
2807.—Tuition shall go well with great favour.
2808.—Ideas are the semblances of the soul vouchsafed us.
2809.—Often is life but a waiting for effects come or ceased.
2810.—Good thought is the best food of the soul.
2811.—Examine not with presumption things unresolved by man.
2812.—The past o'erclouds the ignorant.
2813.—Commendation without knowledge seldom measures well.
2814.—The armour of evil is no safety.
2815.—Like steel, we may bend, but should not break with labours.
2816.—He who labours hard shall labour short.
2817.—Reason may be likened to a circle of ideas which meet and support the soul.
2818.—Infancy is the golden light of the soul.
2819.—Begin and end in peace and truth with all.
2820.—Be a friend to nothing sinister.
2821.—Wisdom approved in talent is well-approved ambition.
2822.—Announcing evils often lessens favour.
2823.—Difference in the beginning enlarges with time.
2824.—*Offences* are seldom measured justly by interests.
2825.—*Models* against custom often bring forth wrath.

2826.—Custom is oftentimes the real despot.
2827.—Motives are the hardest workers.
2828.—Power is often the cloak of manner.
2829.—How often is pride a mirror!
2830.—Money and fame laugh at pride.
2831.—Good precepts are born anew with the memory of them.
2832.—Pride is the ground where evil sets its seed.
2833.—Falsehood is a contribution to the store of evil.
2834.—Bounty smothers even danger at times.
2835.—Let labour ever endow with truth.
2836.—To be "favourably" known, we must be generally so to our great cost.
2837.—There is little rivalry where there is impossibility.
2838.—Enthusiasm surrenders its power (often) to others, what might be kept for itself.
2839.—Hope often springs from the amusements of the fancy.
2840.—The one-half of good requires the foundation of it.
2841.—Ask not misery to mourn with increase of it.
2842.—When interest leavens hope it is not to be trusted.
2843.—Time frowns at last upon definitions.
2844.—Our regard does not alter facts in themselves.
2845.—Those ideas are good which commend without fruits.
2846.—Necessaries require no ornament.
2847.—It is frequently man's own pride that makes him angry at that of others.
2848.—Facts (if not fate) are often the warnings of it.
2849.—Standards, like tastes, change with time.
2850.—Right, with many, is like a uniform—adopted for a time.
2851.—Anxiety should ever dwell with caution.
2852.—The soul's awe smiles at death.
2853.—Reason controlled by power is never just.
2854.—Great to Heaven, less to all evils.
2855.—Let justice guard the absent.
2856.—Strong opinions guard not prudence.
2857.—There is never an obligation in envy.
2858.—Promises without security are half broken.
2859.—When good has to admit questions it seldom increases with them.
2860.—To defray righteous debts is the soundest duty of business.
2861.—Trust him not whose will is in excess.
2862.—The sound of evil should be as a trumpet to warn thee off.
2863.—He that lends to another without security will often be tied to ill manners.
2864.—Desire and hope are the keys of many actions.
2865.—When the law is ignorant it will invent reasons.
2866.—Golden favour is often bought with dross.
2867.—If a cause depends not on just reason, to follow it is unjust.
2868.—More is generally lost for phantoms than for facts.
2869.—Misfortune of others beam but on the guilty.
2870.—Disappointment ever resides near.
2871.—Let justice ever find an entrance.
2872.—*Inattention is a sieve* of knowledge.

2873.—He that is twice "welcome" is not always doubly welcome.
2874.—Let propriety be ever the monitor of excess.
2875.—True justice permits no abuse of it.
2876.—There is little respect without knowledge.
2877.—Security is the test of peace.
2878.—Folly seldom lives without increasing.
2879.—Evil is not a just inheritance.
2880.—When once proven at your cost, let the future be a guard.
2881.—Indolence is the truant of time.
2882.—Many thoughts are dropped in pleasure's ocean.
2883.—Surrender not just fears.
2884.—Fancy is the soul's pageant.
2885.—Risk often lights on luck.
2886.—Invention makes often more difficulties in the present, but lessens them in the future.
2887.—Place and time often change boldness to timidity.
2888.—Authors often make profit of that which others would lose.
2889.—Right with might is the most glorious inheritance.
2890.—If necessities were strictly followed the greatest boldness would often be incompetent.
2891.—Honour untested is equal.
2892.—A people's good should be the world's respect.
2893.—Chance is the only (present) truth of fortune. 2. Chance is of fortune's ill favour.
2894.—A maxim which fails in the practice may still be a shield for ignorance.
2895.—He that scorns ignorance shall often scorn power.
2896.—Success and failure in part is better than excess of either.
2897.—Wisdom hath still a place in all times.
2898.—What so pleasant as wisdom's reward?
2899.—Moderation will sometimes grasp double positions.
2900.—He that writes much and freely, his words will often be a friend to him.
2901.—True fervour is only for Divine things.
2902.—To Heaven all is due.
2903.—Satisfaction only dwells with virtue.
2904.—Use life well, and death will beam at the close of it.
2905.—Spurious welcome is that which is given to place and not to worth.
2906.—If we are favoured we are often indebted.
2907.—There is no control against Heaven.
2908.—It is as easy to be successful sometimes as to fail.
2909.—He who profits only by the success of others will not profit singly. 2. Like one who has escaped from a wreck is he who prospers singly.
2910.—Justice should control tedious animosities.
2911.—Anger ill requires a problem.
2912.—Flatterers generally see through a glass of hope.
2913.—Endurance of labours is often the test of them.
2914.—Sloth aims back at itself.
2915.—Prudence lives with the just.
2916.—*Accept*—if faith concurs.

2917.—Follow him not who hates just things.
2918.—Right of punishment must own a just cause.
2919.—Evil has a short lease.
2920.—Charity is the radiance of the heart.
2921.—Sympathy is strong when it secures habit.
2922.—Sanction gains with truth.
2923.—Necessity requires no slander.
2924.—Truth ever beams from the eternal.
2925.—To please the unjust is to have erred.
2926.—True justice asks no concession from wisdom.
2927.—How often is "friendship" but a habit!
2928.—Joy that runs before us is ever uncertain.
2929.—Mercy is a branch of charity.
2930.—Let us be careful of acquisitions in wisdom as in wealth.
2931.—Wisdom is the breath of eternal things.
2932.—Interest is a cunning tyrant.
2933.—That which is not preserved hastens to its close.
2934.—The worst services are those of evil.
2935.—Where evils are absent some content is ever possible.
2936.—Contentment is a large field where we may always reap.
2937.—Consent to good is the best signature.
2938.—Who loves justice is a debtor to it.
2939.—Abandon not a friend in truth.
2940.—Evils bear gratitude as poisons fruit.
2941.—Against truth and reason, ever insecure.
2942.—Ability sometimes measures weakness for strength.
2943.—Let the intention be as the gild of truth.
2944.—Success sometimes corrects the errors of the indolent.
2945.—Time is generally favourable to good designs of it.
2946.—Questions should exist but on sufferance.
2947.—Wisdom is the safe journey of the soul.
2948.—Evils die not where justice mends not.
2949.—Seek no unjust countenance.
2950.—Reason is the frame of wisdom.
2951.—Faults are often debts which we set to others' cost.
2952.—Trust should ever own a relation to good.
2953.—Be justly assured of right, then follow.
2954.—Repetition is the tutor of memory.
2955.—The greater the importance the lesser the memory.
2956.—Meditation is the book we may never lose.
2957.—The poorest invention is often fertile in ill.
2958.—He that contemns prudence oft surrenders without cause.
2959.—What is best known often wears a mask.
2960.—Order is the corner-stone of a nation's success.
2961.—Order bears best the frowns of destiny.
2962.—Folly ever stands on doubt.
2963.—Facts bear well with arguments.
2964.—Use (invention's test) and art are still near neighbours.
2965.—Fancy with virtue is a just legacy of the soul.
2966.—To maintain a difficult position is often as hazardous as to attain thereunto.
2967.—*Memory sets* many seals.

2968.—The door of success is often closed to hope.
2969.—Useless words are like many cases for a poor jewel.
2970.—Just principles are the pillars of the soul.
2971.—After ills prudence joins.
2972.—Prudence suggests no indolence.
2973.—What is first a taste only is frequently followed by arduous labour and industry.
2974.—Supports accompany all things.
2975.—Profit often follows rich folly.
2976.—Let consideration ever meet novelty.
2977.—Evils vanish where justice sets her seal.
2978.—Hasty men frequently confirm obstacles when they think they are but met.
2979.—It is the manner in which we consider ill that often makes it.
2980.—Speak and act so that ill report may not hold.
2981.—A reward may be ill received, and yet be a compliment; but a compliment ill received is seldom a reward
2982.—Where justice but gleams, this is a sufficient introduction to candour.
2983.—Contention in good will improve the faculties.
2984.—Use makes ease ensue.
2985.—When insolence flourishes patience must be on one side.
2986.—Time is sometimes better than a debt paid.
2987.—He that stops suddenly in success has met either an enemy or thinks he knows some.
2988.—What is unknown is often a bait for subtlety.
2989.—As we cannot live without some degree of wisdom, let us acknowledge it in all things.
2990.—He who hath all proofs hath not all rewards.
2991.—What is not done in good time often makes double labour.
2992.—It is not always wise to improve difficulties with the hope of favours.
2993.—We should not abide by the decision of envy.
2994.—True respect for ourselves makes us ever a debtor to others.
2995.—Errors need many masks.
2996.—What seems at first an ill reception is frequently a hidden bounty.
2997.—Gratitude should dwell with reward.
2998.—Ill content often undermines generosity.
2999.—Work in justice rather than rest in ill.
3000.—Evil ever lessens where wisdom gains.
3001.—When truth speaks it is confident.
3002.—Digression is sometimes commendable.
3003.—Justice hath an eternal destiny.
3004.—Wisdom is bounty which may be always obtained.
3005.—We have achieved the best when we have not exceeded.
3006.—The farther from reason the farther in doubt.
3007.—The best success is that approved by wisdom.
3008.—Much endeavour meets many cares.
3009.—Let thy mind still applaud where wisdom sanctions.
3010.—*Power sometimes* lessens our former wishes.

3011.—What is often worthless singly is not so when allied.
3012.—Interest often requires discovery.
3013.—Things are useless to us if they are impossible.
3014.—He discovers well who observes few wants.
3015.—There is no power in the world without weakness.
3016.—Often do our preparations for avoiding scorn meet it.
3017.—Every man has an eternal spring of wisdom in his soul did he but seek it.
3018.—Art often gives success in art.
3019.—Truth to God is greater than all other truth.
3020.—Prudence sometimes lives with the recollection of ill.
3021.—Friendship is the magnet of the just.
3022.—The fear of evil is a good antidote.
3023.—First with scorn is often first with reward.
3024.—Right saves much labour.
3025.—Let thy best friend be thy mind.
3026.—He who despairs shall not come singly.
3027.—The eye travels farthest.
3028.—The greatest confidences are worthless at times.
3029.—What cannot be repeated leans to failure.
3030.—He who loses time (often) employs his enemy.
3031.—Knowledge may open many doors, but does not always meet with welcome.
3032.—We may as well lose gain as time.
3033.—Where there is rivalry success is not *all* secured.
3034.—Curiosity is often feigned first and felt afterwards.
3035.—Great names are often heavy weights.
3036.—Reason loves the best designs of life.
3037.—To endeavour to prove everything is to be a searcher only.
3038.—Justice is often called upon to decide perfection (or that which cannot be decided.)
3039.—Power in States is their last standard.
3040.—When right resides with thee happiness is never impossible.
3041.—The eye is often called upon to judge (more than the court.)
3042.—The simplest thing hath infinite and complex surroundings.
3043.—We seldom attend to our own and others' interests with the same zest.
3044.—We often despair at lesser difficulties when we have already surmounted great ones.
3045.—We appeal often to wisdom in thought and word.
3046.—He who speaks much must speak many unnecessary things.
3047.—Ignorance of art often contemns its cultivators.
3048.—Let a man look more to his own mind, and therein will he read more thoughts than books.
3049.—If thy thoughts be of worth, still let print be the outcome; for he that thinks, as he that has written well, should be deemed an author.
3050.—Some people cannot judge of others without being supported by their own idea of wealth.
3051.—The purse makes eloquence where poverty is mute.
3052.—Integrity is the support of a virtuous heart—an honest mind.
*3053.—Darkness is often*times the sleep of excellence.

3054.—Where there is no perfection excellence is level.
3055.—The eye is the lamp of fashion.
3056.—The observance of others is the food of pride.
3057.—Wealth gives authority often to the ignorant.
3058.—Fear is oftentimes the fainting of hope.
3059.—When justice dies vice attains power.
3060.—Successes increase respect.
3061.—Wisdom should rest in the soul.
3062.—The vain love not rivalry.
3063.—Support merit in its integrity only.
3064.—Find but a study—or truth—which may forward some inherent virtue or faculty in man, and thou shalt never be at a loss for an audience.
3065.—Eternity is the plain of the soul.
3066.—If we think well in reason we shall never be in want of a monitor in action.
3067.—As we die in truth so do we die for it.
3068.—Profit and interest are the great *motors* of human nature.
3069.—From life springs the hope of it.
3070.—Even profit is sometimes unselfish.
3071.—Often do those things differ most which resemble in appearance.
3072.—Good nature often dims the heart's contempt.
3073.—We are never truly successful when we contemn.
3074.—Despair is not only a bad reaper, but makes more labour.
3075.—Ill success is often the admonition of wisdom.
3076.—The soul is the light of eternal things.
3077.—Infinity dwells in the soul, as the soul in infinity.
3078.—There are many causes for the soul's fertile dismay.
3079.—Deem not a just task difficult.
3080.—It is the way in which we value things which makes them indispensable.
3081.—Despair flies from those things that are certain.
3082.—The support of evil is undermined by enmity to thee.
3083.—Let due time weigh well in thy actions.
3084.—We should not account that altogether ill which has been worked with a good intention.
3085.—Fear the least frown from wisdom's anger.
3086.—Satiety is the desert of the soul.
3087.—Maxims come from any moment.
3088.—Meditation is profit for the present and future.
3089.—Meditation often enchains hope to best resolves.
3090.—For one thought many a life has worked to its goal.
3091.—We see, at times, far for others' good; but our best interests come home to ourselves.
3092.—Let our interests ever give place to wisdom.
3093.—What is our interest is often best for another's.
3094.—Many live with truth—on compulsion.
3095.—Interest is not always single.
3096.—We welcome ill when we countenance it.
3097.—If you are truly just to yourself, others' ill will not prove unjust to thee.

3098.—The interest of others fades before our own.
3099.—No one can be truly just to you if you are unjust to yourself.
3100.—Meditation is both the leisure and work of the soul.
3101.—Meditation is the directing power which employs the faculties of the soul.
3102.—Truth never requires an unjust arbitrator.
3103.—The faculties of the soul are the breathings of Heaven.
3104.—Ill handiwork sometimes brings forth best intentions and designs.
3105.—Fortune has no desire of ill.
3106.—Actions are the tools of fortune.
3107.—Try truth in armour.
3108.—All things bow before charity.
3109.—Confidence in right is support in wrong.
3110.—Our best actions are not always our best intentions.
3111.—He who fails, hope neglects.
3112.—Be bold with proved assurance.
3113.—Certainty of right makes boldness just.
3114.—Approve nothing except with justice.
3115.—The realms of thought are infinite, and as productive as those of Nature.
3116.—Prudence should extend to all things.
3117.—Weigh not with envy.
3118.—Prejudice often makes taste a bad standard.
3119.—That is never useless which virtue sanctions.
3120.—The knowledge of others' successes is sometimes the best reward for ourselves.
3121.—Wisdom only balances rightly.
3122.—Truth is the reward of rightful inquiry.
3123.—He has lived well who is necessary to virtue.
3124.—When we come to think, there is an eternity of thought as of time.
3125.—A second visit (like a second view) often makes things look better.
3126.—Ill, at times, seems to decrease in enormity if looked upon twice.
3127.—How often do the eyes labour ill!
3128.—Success is often fertile in admonition.
3129.—Passion makes the simplest resolves in wisdom difficult.
3130.—Moments are the roots of years.
3131.—Receive not that ill which harms not and is well intentioned.
3132.—Extremes are never just standards.
3133.—Many live ill who live in (worldly) content.
3134.—Gain is the root of most actions.
3135.—When we discard hope the future has a certain frown.
3136.—Economy hath not always need of a house (to preserve it).
3137.—On Letters—1. Letters are the conversations of absence. 2. Letters are the couriers of destiny. 3. Letters are often like lamps, that burn at first with a pleasant flame, but afterwards grow dim. 4. Letters are the mind's pageants. 5. Letters are sometimes capital *things—if they* are answered. 6. A letter is like a friend

who is well or ill received—as his favour is prosperous or not; or, like a new book, we know not what is contained therein until we open it. 7. Despise not the letter; to address an influential body of public men is as much a public act as it is to print a book or issue a pamphlet.

3138.—Look on recent quarrels as old ones.

3139.—The work of the soul is rest in peace.

3140.—Take not after injustice.

3141.—The first use of life is to abstain from evil.

3142.—Ask not every opinion to weigh.

3143.—Seek well for the imagination.

3144.—Trust hath a time for delay.

3145.—Whatever road you travel let wisdom bear thee company.

3146.—Many arts are given to us to know their uselessness; where these are no use the designs may be.

3147.—Seek firmness in right, but let it be right.

3148.—True hope is that which is built on virtue.

3149.—*Every* advantage is not gotten with industry alone.

3150.—Neglect is the canker of hope.

3151.—War, like fortune, deals in surprises.

3152.—To know rightly is to practise in all humility.

3153.—Have no opinions except those founded on justice.

3154.—If we entertain unjust views we cannot be virtuous, for we cannot approve by actions and be untainted.

3155.—With life hours are sometimes destinies.

3156.—Time still works out its end unknown to us.

3157.—That which we take for justice is often only the appearance of it.

3158.—Power can bear many frowns.

3159.—What is stamped by truth is a strong defence.

3160.—Ideas and principle still control peace and war: material power (only) is the brute's prerogative.

3161.—Own thy humility when it behoves thee to do it.

3162.—Let fatigue rest with wisdom.

3163.—Endeavour to understand rightly your position and *positions*, for thousands affect to despise the very rules (which are maxims) they are, unwittingly, governed by.

3164.—Without justice, ever with danger.

3165.—We take up our residence with danger when we discard justice.

3166.—Endless is the good of just things.

3167.—Justice unnoticed works time back at us.

3168.—Gratitude of favours is a redemption of ill.

3169.—Sense loves a just interpretation.

3170.—Knowledge of useless things is loss of knowledge.

3171.—We cannot be wise unless we pull down the structure of prejudice.

3172.—Faith, justice, and hope are the three supports of the soul in affliction.

3173.—Reason requires no injury.

3174.—War—the great problem of power and time.

3175.—Judgments are often from favour.

3176.—Do not contemn just arts.

3177.—Be advised slowly when thy just interests are threatened; let possibility divide the line.

3178.—Hope always for just things and wisdom will favour thee.

3179.—Performance is the seal of promise.

3180.—Safe is he who dwells with right and piety.

3181.—Fortune often retires when made too welcome.

3182.—Words often frame thought and signals to the soul.

3183.—Words often prove enemies to plague you.

3184.—Till all be heard let thy verdict incline to good report.

3185.—Success is brighter than the diamond.

3186.—Truth is the best idea; all designs are incomplete without it.

3187.—Ideas are often the strongest facts.

3188.—Justly sanction the best intentions.

3189.—To hope often is the best prudence.

3190.—What is not thought is not prejudged.

3191.—He labours hard who pleases all.

3192.—The less "friends" the less to please.

3193.—Common sense is a trusty support.

3194.—Ask no unjust recompense.

3195.—Remember that words are often judged intentions.

3196.—Do right by all.

3197.—What we smile on now often is the cause of (future) danger.

3198.—It is the interests of men that often divide them.

3199.—Interest spreads as it grows.

3200.—Hunger makes more work than will.

3201.—To give welcome to evil is to be an enemy to thyself.

3202.—Best are those things which do not deny best.

3203.—The calm journey of the soul still accompanies desert.

3204.—Chance has given many certainties, but it is a bad foundation.

3205.—There is no exit from the soul's domain.

3206.—Without some practical view most intentions are irresolute.

3207.—The station of life in which we find ourselves is oftentimes the greatest obstacle we have to surmount.

3208.—Be pleased with the justice of the action and not the applause.

3209.—Remember that in birth, as in death, we are ever the measure of our graves.

3210.—Many who are thought friends are often concealed enemies.

3211.—Be thou never a hook for ill report.

3212.—Ill report is ever a thankless office; the just know it not—in ill.

3213.—Trust not except to *approved* wisdom.

3214.—Good principle is the foil to evil.

3215.—Speak not except with proof.

3216.—Agreement is often a just standard.

3217.—Content is relative; all is content if desires are subdued.

3218.—Take time for wisdom, and it will increase in value.

3219.—*We lose time* when we do not seek it.

3220.—Reason is a friend at all times.
3221.—The best friends are (often) those you see not.
3222.—What we know not is oftentimes our best support.
3223.—Few evils are single.
3224.—If we work and do not think, there may not be time to think.
3225.—Anxious hours wait on the imprudent.
3226.—Just principles are the support of all things.
3227.—Pride lessens even a good result.
3228.—We must owe somewhat to others' as well as to our own interest.
3229.—Half the world would be sublime if pride were absent.
3230.—Business (or a calling) is often the key of philosophy.
3231.—Let not gain, or hope of gain, ever subvert principle.
3232.—Taste hath a large tether.
3233.—Folly, after all, meets the most contempt.
3234.—Truth—the seal of all justice and virtue.
3235.—What suits most is often never intended for thee.
3236.—Never favour the decisions of evil.
3237.—Wisdom is the one unfailing resource.
3238.—The Universe is the will-birth of the Deity.
3239.—Moderation is, at times, the best conqueror.
3240.—Patience is often the smile of discord.
3241.—Wonder equalises valour.
3242.—Weigh the truth and possibility—not the profession.
3243.—Theory is not a foe to simple knowledge.
3244.—Words own many latitudes.
3245.—The justice of an action involves also its responsibility.
3246.—Know the faults of others, but practice the virtues.
3247.—Vanity has produced more works than study.
3248.—It is the application, and not the invention, that becomes useful to the nations.
3249.—It is opposed to natural justice that one man should dictate laws to a multitude.
3250.—When will the people learn that it is just to overturn or destroy, not only all tyranny, but the appearance of it?
3251.—Ideas are systems, and have infinite surroundings.
3252.—Your true king's court is where the people may judge and arraign.
3253.—Do the right and scorn the wrong: then peace of mind to you'll belong.
3254.—Tyrants in literature or politics—withhold allegiance from either. 2. A government or system without a people is but a myth.
3255.—Let the era of fadism and the "unities" be once and for ever exploded. Literature should submit, not direct.
3256.—Can it be possible there may be one leading idea, which, if it could be infallibly solved, might be the key of all knowledge, as there is a goal to all human efforts?
3257.—The much belauded "liberty of thought" has certainly many limitations, and thousands are there who follow or adopt a certain strain of sentiments—for all thought is sentiment—influencing their actions, without being able to assign a valid reason for *such.*

3258.—If taxpayers had only to contribute their just quota to the expenses of government it would be well; but when a non-productive class reap the benefits, it is but tyranny to the governed—the responsibilities, without the advantages of government.

3259.—Laws and human systems may be changed or altered to any extent—if capable of being improved by so doing.

3260.—A book has a longer lease of life than the ephemeral magazine or newspaper, as the latter may be destroyed without incurring the fault of vandalism. We do not burn the book, and preservation is posterity. Give me, then, the book, and not the daily print, for a lasting record.

3261.—Libel in the Press should be met with drastic legislation; a more healthy tone would then be given to public morals, and society would reap incalculable advantages. The law is always open to "treat."

3262.—Circumstantial evidence can never be considered as a foundation of true justice.

3263.—Contemplate all with kindly feelings, and let our views ever be through the lens of charity.

3264.—A retreat from justice is but too frequently exemplified in the judgment and verdict.

3265.—The authority of name only is not philosophy; dicta interested is but philosophy on probation.

3266.—New ideas should ever be advanced with deference.

3267.—The cause may instruct when experience is at fault.

3268.—The maxims of the just increase in worth.

3269.—Practice is the will in action; actions the assertions of energy. Mystery, or the unknown, is the ground of equality.

3270.—When the question is solved the result may still demand enquiry.

3271.—Dismay is sometimes the best prudence, for prudence hath divisions.

3272.—Faculty oft teaches, and we may labour from our own.

3273.—A just national cause should never want an alliance.

3274.—The greatest despots are those in common life.

3275.—Against mere *convenance* and old-fashioned fadism hit out straight from the shoulder. Let the authority of mere "style" be abolished. Again, revolutionise the languages; if the vernacular does not supply a suitable term for the idea or question in debate, adapt from the Spanish, Greek, Latin, French, or German, or, better still, invent it. Let the pen and print, henceforth, constitute publication. Why, again, is there not a system of plumal (or manuscript) publication? All writers cannot publish or print books.

3276.—The influence of MUSIC—the influence it might be made to exercise on our lives and faculties—has not, I think, been fully dwelt upon. Of all the arts that civilise and elevate, that transforms man from the "brute" he is born (if, indeed, the expression be not too warm—rather let us say "unsophisticated child of nature") to a being of civilised culture and refinement, Music, the concord of sweet sounds and the beacon to an unseen perfection, is, perhaps, the most generally acceptable to the masses. If science and arms may be *justly considered as the* foundations—the corner-stones—of a nation's

material greatness and stability, the fine arts, on the other hand, are no less necessary to the complete glory of a State. Is not this fully exemplified in the history of ancient Greece, and do we not think more frequently of her divine arts than of the departed glory of her arms? This is progress. Science and art are the twin sisters of progress. No nation is truly great, truly progressive, where *both* do not flourish.

3277.—Many writers have entertained the public with disquisitions on the possible advent of an "universal language," but each and all are ultra-national—in other words, prejudiced. In such a dispute we must throw nationality to the winds. All the languages of Europe have their peculiar excellencies—the vigour of the English and German—the majesty of the Spanish—the French refinement—and the melody of the Italian. Let us suppose a man born without a tongue—with a language to choose—which should he prefer? Let us first consider what he should *avoid*: granted their many excellencies, he should avoid, perhaps, the ultra-liquidity of the Italian, and the elisions of the French; the sibilancy of the English, and the too pronounced (if vigorous) gutturals of the *Deutsch*—the Latin and Greek not being resuscitable. What, then, remains? the SPANISH—the veritable "idioma de cielo," as it has (not unaptly) been called. Spanish should be the universal language: it combines the vigour of the English—the ease and polish of the French—the rapidity and verve of the Celtic or Irish—the melody of the Italian or Greek—the majesty of the old Roman, with the strength and depth of the German.

3278.—The voice of true justice and sentiment echoes even from the grave.

3279.—It's parlous, sirs, when we see the sword of justice in the hands of ignorance.

3280.—The grave owns a large treasury.

3281.—Impossibility is neither consolation nor comfort.

3282.—A people's language is sacred—ever respect it. Probably all languages may be equal: for actual *use*, or even for expressing the *ordinary* phases of the human mind.

3283.—The harmony of verse has had its due influence upon the genius of all languages. Most nations have a brilliant *poetic* record. If we examine the poetry (especially the *canciones*, or songs) of Spain, for instance, what melody (a rival to Italian in the future of the opera), what strength, what orchestral sound! It is difficult to write Spanish verse *without* being harmonious; it is like playing on an instrument which always gives a good *tone*. The world of song has too long depended (for *canzonic* words—if the term may be employed) upon the Italian, French, and German. Why not enter upon a new domain in musical art?—open the portal. Let us, henceforth, utilise Spanish (and even Greek—in ordinary letters) for our concert and operatic songs, in conjunction with the languages above mentioned. Progress should apply to the concert and musical world—as to art and politics. But, it may be enquired, where is the precedent for this? Public encouragement requires no precedent in suggestions—print and *publication have the force of law.*

3284.—Frequently the origin of tyranny may have been mere impudence.

3285.—Often is the heart far from the pen.

3286.—After all, men think more alike than is generally supposed. Did you ever hear of a hungry man not think of his dinner?

3287.—I think, and I think not; when I do "*not*" think, I think: how hard it *is* to think.

3288.—Under or over the arch: pursue the right road.

3289.—In war, attack is at times the best, as it is the *only* defence.

3290.—He would be a good despot who could destroy the *clique* of art professions.

3291.—Tickle the heels of a public cause, and you will soon see the feet kick.

3292.—Prudence is the best lever to discontent.

3293.—Can unknown forces be *justly* applied to the removal of known ones?

3294.—Politics is an extensive prospect; and if the world could be extended, politics would not be left behind.

3295.—Place a grasping politician in an important and influential post, and you have an embryo despot.

3296.—Your "office man" is not always a *man* in office.

3297.—In every phase of life and change of scene there is opposition.

3298.—Perhaps there is comparison in all things: States to families—national and domestic history.

3299.—Human vanity has much to answer for; it possesses advantages, however, and is the motive power and backbone of many of our undertakings.

3300.—Be first thyself in the avowal of shortcomings, and thereby gain a useful point—in philosophy.

3301.—Wishes and tangibility are two opposing forces; when realised the latter is more valued.

3302.—Human nature requires much levelling; we can never consider your proud man a gentleman: the best pride is that which is kept in abeyance.

3303.—To ignore just rights is to court tyranny.

3304.—Energy is frequently the fruit of discontent.

3305.—General grief is too frequently theoretical.

3306.—Modern sympathies have a granite foundation.

3307.—Restriction of power is the conservation of nations.

3308.—Print makes each man's opinion his ukase.

3309.—Divided by territory but not public sentiment.

3310.—The insatiable desire of power (and wealth) is never extinguished in individuals or nations.

3311.—Progress sometimes demands that a nation should exceed its just bounds.

3312.—National security should not depend upon alliance.

3313.—A strong alliance often entails loss of strength.

3314.—Suppress custom when not founded upon reason.

3315.—The greatest powers at last are mercy and punishment.

3316.—A *purse that* owns many friends is never without a rent *in it.*

3317.—A letter and signature have often made history.

3318.—Do not discuss the disposal of the standard till the battle is gained.

3319.—Necessity may make Federated States, a co-Empire, or Republic: a federation of nations—as States.

3320.—Victorious display is but the sign of a nation's illiberality.

3321.—Real power can afford to contemn history. Modern history is too frequently international libel—your unfaithful historian is the worst libeller. Let us hear the *end* of these unjust aspersions on national character.

3322.—The world was never intended (cursed be the possibility) for the domination of *one* nation.

3323.—Land without people or government: who may not dominate?

3324.—A life that is not just should be deemed a blank.

3325.—Power must be circumscribed by power.

3326.—The assertion of principles and motives is too frequently accepted as their solution.

3327.—We are surrounded by causes, but their solution is not at all times to be commended.

3328.—With the best resources often the least effected.

3329.—Unprogressive minds require a strong effort to discard habit and custom.

3330.—Illiberality and national prejudice are the most difficult forts to assail.

3331.—To display his own "style" is the literary and musical hack's object, rather than that of the book or piece.

3332.—Pride is the worst kind of humanity.

3333.—To endeavour to pursue good objects, and to serve the cause of human progress, is more frequently to meet with opposition.

3334.—Rely upon certain opposition, if you have the temerity to oppose habit and national custom.

3335.—The critic is your most infamous blood-sucker.

3336.—Death invites without cards of *entrée*.

3337.—Mystery is often power, and perhaps the strongest forces are unknown.

3338.—Power is allied to peril.

3339.—We cannot choose our sepulchre.

3340.—That man's history must be considered a printer's dot who has never contributed one iota to human progress.

3341.—Considering the vast number of man's ideas and faculties, we may well conclude that all men have (if exercised) infinite powers, which only require opportunity to develop, and print to record. The subjects of books—nay, libraries—are ever flitting by.

3342.—Are quotations necessities of a book? Yet, what in the entire circle of literature itself is a necessity? Perhaps the best and most approved history extant may be dispensed with, and the general public be no loser. In the "melodic composing theory," for instance —*i.e.*, when the faculty has been fairly aroused in the mind (and exercised)—it is actually more *practicable* to compose original airs or *themes than to copy* music (already composed), and with greater facility.

3343.—The mind is independent of mere names in art. Names are facts; but the facts exist—have existed—before the names. Where all is discursive or idealistic the *conclusions* derivable are not, necessarily, theoretic, although practice must be preceded by theory; in other words, thought is prefacial to actions;—mental, creative, or inceptional energy—to matter.

3344.—Rouseabout Simon: stick to your principles, for if you do or you don't, you must die, man.

3345.—Our efforts are all one—when forgotten.

3346.—The public, like artistes, have frequently a musical (and forgetful) ear.

3347.—Due restriction is the bulwark of true liberty.

3348.—We cannot disassociate a certain degree of dishonour from a general public petition; it is not becoming that the governing cause should sue.

3349.—The public should decide on purely public questions.

3350.—Constitutions are too frequently swords—pointed against ourselves.

3351.—He that speaks as a rule "strongly" does not always think so.

3352.—The domain of human thought is like a tangled brushwood: we may travel all our life through it.

3353.—When the cause is solved the result is too frequently a barren victory.

3354.—What is capable of being improved should never be despised.

3355.—Too much weight is attached at times to the mere assertions (wordy vapourings) of political fadists.

3356.—One public work effected confers no claim for continuous recognition.

3357.—The public is over-officered and "servanted."

3358.—Of all things the grave is *lowest*, yet cannot we despise it.

3359.—We may express ourselves brusquely, yet be withal truly charitable; true charity is of varied texture.

3360.—The book of one idea has always one reader.

3361.—So powerful is the force of association that it may be termed an acquired nature.

3362.—We cannot be ultra-singular with prudence.

3363.—Theory and practice are ever recurrent; we often write without necessity, and compose when there is no practical object.

3364.—Our vanity we often cloak under the name of employment.

3365.—There is one unmistakable solution in all books—the end.

3366.—Wealth is too frequently the direst foe to progress.

3367.—The man who has prospered by art is often its greatest enemy in others.

3368.—It would be well if we had a court to judge the conduct of artists. Even the golden eagle is not always an introduction to their favour; there are two patronages: public and artists.

3369.—If you are possessed of power, wealth, and influence, suppress all *cliquism;* the very existence of the latter is its condemnation. Do not *reason* with the illiberal—here the exercise of power *is just.*

3370.—A just Government should always be constitutionally indictable.

3371.—If politics be the province of government, the due progress of art should also be an axiom.

3372.—As to useless disquisitions—discuss them in Aztec.

3373.—Pride is not absent from either the carpenter's bench or the blacksmith's forge. 2. Pride in work and truth, not in name.

3374.—The human heart drops truth—often unconsciously.

3375.—Let division and apportionment ever reign in internal power. The salvation of Europe (for Europe is the world) consists in being divided in power. Progress never sanctions that the dominant power should be possessed by any one nation. There is no leading nation—when alliances can be brought against it.

3376.—Where the interests of families are concerned, a man should not be empowered to utterly alienate the land—just investment of funds excepted. Let a Land Court be instituted to deal with this. The cumbrous system of deeds might also be simplified by the establishment of a duplicate record office—the registration in which to be equivalent to the actual deed.

3377.—The rights of labour—duly regulated in accordance with constitutional usages—are those of humanity, for no Governments can exist without labour. Let, therefore, the just rights of the honest working man be duly conserved, but with stern repression of illegal combination—unionistic or otherwise. A court of accommodation (under the ægis of Government, for in all things count with a good stable Government) could be instituted to decide, and finally decide, questions or interests of an exceptional nature. Motto: Progress, accommodation, conciliation.

3378.—There is no trade lost for want of a workman. 2. That which is found to obstruct may be abolished with advantage.

3379.—Life is one continual subjection: we are ever influenced by our surroundings.

3380.—In danger he who holds the rope abuse not.

3381.—To persevere in good works is to practise them.

3382.—The best deeds to the best time is the practise of wisdom.

3383.—Let your duties ever be controlled by sentiments of justice.

3384.—Necessity controls power, but wisdom necessity.

3385.—There is no appeal beyond Eternal Wisdom.

3386.—The Cross having once conquered is destined to do so ever: for the dictates of God are unchanged and infallible.

3387.—Where a just comparison is made we must assume the existence of perfection—which is not in humankind.

3388.—Obstructive causes destroy more than vandalism. How many discoveries have been made, ideas originated, designs perfected, but lost, owing to the hateful spirit of obstruction, want of wealth, or patronage!

3389.—Is it Utopian to hope for an impartial tribunal: to test the discoveries or inventions in art and science?

3390.—From the want of unanimity in political parties it would *seem that politics* were originated to show how men could differ.

3391.—Translations are not unfrequently improvements: you "turn over a new leaf" at every page.

3392.—Progress will, at length, be found to sanction revolutions needed—both in politics and in the lexicon. Someone must take the initiative. Have at it, my masters! Print and publication in these matters is tantamount to law. Avaunt, ye critic-mongers! and bow your necks to the yoke. We advance our forces against your precious lexicon. Our first parallel: *Invent* a word (name or term) if the lexicon does not supply it. Thus, in pendom, the pen may plumalise (or issue on manuscript—otherwise: plumally issue, or issue a plumal publication). "But the lexicon is in arms." Arm yourselves in reply—be armed. We will deal with the remaining candidates (knocking at the portal and waiting admission—term students biding their time) further on, when we come to discuss the "Dicendial Philosophy" (or the practical philosophy—musical and verbal).

3393.—People may laugh, but necessity is no joke. How few things we in reality (thoroughly) know! What is the *best* thing a man can do with his *last* shilling?

3394.—Recognition is better than an introduction.

3395.—The sphere of accident—victory, defeat, and sorrow—is more extended in a powerful nation.

3396.—No human beings must be deemed unnecessary, but many live as if they thought so.

3397.—Measures concocted in the tent have often overruled Parliaments.

3398.—Commerce, which should prevent war, is often the cause of it.

3399.—Where the decisions of authority are at variance, they must be considered as assumptions.

3400.—There is no apology in force.

3401.—What a simple child of nature may, at times, effect, a powerful nation is frequently unable to demand.

3402.—Nature is an unfailing beacon.

3403.—A principle may be acted upon, while the mind may not be conscious of it.

3404.—The child is frequently a severe critic.

3405.—On the subject of wine—in its useful aspect—let us accord to its influence (occasional) fruitfulness of suggestion—frequently the friend of art and parent of originality; moreover, an important commercial interest. Its *continual* use, however, can only result in evil to man's constitution, and certainly the rich wine-bibber's curse—gout—is not in the category of benefits. What unstrings cannot serve the nerves; it is too much, indeed, to expect that pleasures can strengthen the system.

3406.—He who has prospered by the practice of an art or system often opposes the possession of the like faculties in another. Seldom, indeed, is rivalry charitable.

3407.—There are many steps of sentiment that are not defined by name.

3408.—*The content,* discontent, and vanity of writers are the *mainsprings of literature.*

3409.—There are whole branches of literature which, so far from being necessary, are excrescences.

3410.—Verbosity is the backbone of journalism.

3411.—By what authority, it is asked (notwithstanding our previous aphorism), are the people sought to be dominated by writers—simply because the pen is supported by print? Let the dicta of such be considered only in the light of suggestion.

3412.—The proud and purse-full writer (enemy of his kind) seldom writes at length without the cloven foot appearing somewhere. Where shall we look for human charity and honest dealing in the literature of the day?

3413.—What affects to be ridicule is more frequently hidden enmity.

3414.—While the present affects to contemn, the future may reward.

3415.—Just sentiments cannot be suppressed by the contemptuous.

3416.—Who blames the evil often practises it.

3417.—Mere form has too much influence upon some minds.

3418.—Ingratitude ever resides near power.

3419.—A just commander should never be implacable.

3420.—Honest rivalry—not opposition—should be the guiding maxim of allies.

3421.—Unless under dire necessity alliances cannot be considered as equitable national policy.

3422.—What trenches upon independent action is a source of weakness in States. A compulsory alliance is national evil.

3423.—The cause of progress would be, perhaps, better served if our sentiments were European, rather than solely or distinctively national.

3424.—A people's *just* will is the benison of Heaven.

3425.—From a meeting influence may form an empire.

3426.—History has included many unwritten facts and unknown victories.

3427.—When a mystery has at length been "solved," the solution itself is frequently the greatest question to be proved.

3428.—Profit and interest are seldom liberal.

3429.—Capital is derived from labour; therefore is it just that it be the first to negotiate and concede with grace. When will Governments consider that the labour interest is still the backbone of a nation?

3430.—The accumulation of *undue* wealth (yet apart from socialistic significance or tendency) in a non-productive class should be restricted.

3431.—True power and glory are, after all, of the Continent, whose history is that of the world. United—a continent is unassailable—for a world cannot move against itself.

3432.—To "cultivate" Governments, like the land, and reap, consequently, the manifest advantages by so doing, is a diplomatic axiom often acted upon, if not avowed.

3433.—To expect a bottle of *amontillado*, and to be entertained at—*the pump.*

3434.—Twenty Plain Mottoes:—

1. Founded on right, secure in strength: our star gives light to the nations, and bars no just principle. [Motto for the American flag.]
2. Con Espana—con Honra. [With the nation—honour.]
3. Exalt not national prejudice to principle.
4. Power is the seal of diplomacy.
5. Chance often makes the enemy—and victor.
6. It is time that shams should be exploded; national customs have much to answer for herein—national conceit more. Remove the wig from both bench and bar, much of the court paraphernalia (the ruling element) could also be abolished with advantage. It is the conduct of those in power that confers true nobility—not the trappings (the draper's art).
7. Let not national prejudice deter the codifier.
8. The acceptance, by the public, of a book constitutes publication, and not the book-dealer's fiat.
9. A long purse—a long visit.
10. He dug for coal, and found a diamond.
11. The book is your true general dealer.
12. In war we may be compelled to concede, and even with grace. Naval etiquette is, perhaps, the most inspiriting, as it is the most agreeable of international courtesies.
13. The equable use of power—a tempered (yet not ultra-liberal) authority—a just administration. Such are the bulwarks of a State desiring, and deserving, to be free—and, consequently, progressive. A liberal (yet well-ordered) constitution is the motive power of progress.
14. Sentiments that deserve to be exploded—their discussion may be suppressed.
15. Neither the appearance (nor avowal) is the true index to character.
16. The just may well grieve at the triumphs of unjust policy; but good actions deserve fortune's favours.
17. Who shall presume to limit nature in her operations, or the mind in its faculties?
18. Perhaps one of our greatest wants is the correct knowledge of our wants.
19. In this age of universal intelligence and progress it is not unreasonable to hope that some plan may be devised to publicly record all useful suggestions or ideas.
20. Philosophy is a school of human enquiry; it is not essentially theoretical; the scientist, artist and workman—in short, all humanity—are included in its scope. Practice is, again, not a distinct branch or offshoot of philosophy, but an unalienable portion.

3435.—Fate deals not in alternatives.

3436.—Fiscality is often rascality.

3437.—When fate signs she seals also: beware how you touch the button *if there is a torpedo* at the end of it.

3438.—A meeting of five conspirators founded the Persian empire; and perhaps modern empires had no better origin—if we investigated truly.

3439.—An assembly of two or three influential men is often equivalent to a myriad. 2. No power without commutation of power.

3440.—Internationality should ever over-ride purely national traditions.

3441.—There are separate publics—as individuals or classes—each with diverse interests, but a book should be written in the interests of humanity at large. Languages differ—thought is one. Ultra-nationality is generally illiberal; it is not impossible to be just to another as to our own nationality.

3442.—Influence without money is like a body without a back-bone.

3443.—Investigation frequently shortens the prospect.

3444.—Partiality is no just proof. 2. Proofs in degree tend towards completeness.

3445.—Although there may be no actual necessity for some axioms or positions advanced (the author has consulted no library for these his impressions), yet their expression in public is to be commended; deem nothing useless if capable of influencing the enquiring mind.

3446.—Your truthful enquirer should be generous; the era of generous artists and liberal professors has not yet arrived.

3447.—A necessary or indispensable despot may not be, at times, entirely evil, and violent changes in government are not, invariably, followed by anarchy; but an ungenerous use of victory upon either side is a blot on the scutcheon.

3448.—Facts continue the same whether we look at them on the bright or dark side.

3449.—The step taken, some result must follow; in what is inevitable, choice is not to be considered.

3450.—If the desire of undue greed could be for ever extinguished in the human breast, the virtues would flourish and greater gain be the result.

3451.—When fortune beckons she generally requires some equivalent for her smile.

3452.—Excellence is still further improved by time and place. 2. None without mystery.

3453.—Proofs of the best are not suitable for all places.

3454.—True character in any art should ever deserve a record. Repetition is frequently stability.

3455.—Wisdom requires that the heart and soul should ever be in unison.

3456.—Systems and problems are more easily formed than solved.

3457.—Immutable forces generally act with promptitude.

3458.—The just aspirations of a nation should ever be respected by those in power. 2. Where conspiracy is possible it is a source of weakness. 3. Just demands granted is a reasonable concession: better timely concession than possible anarchy.

3459.—Do not always endeavour to soar: the highest note loses its *effect when too often* repeated.

3460.—The clepsydra and the definition-monger should never be inseparable.

3461.—Do not read a journal or listen to a speech unless you consider first: whether the time might not be more profitably employed.

3462.—Pride in the orator is but a reflection on his audience.

3463.—Mistakes are sometimes considered as ornaments.

3464.—As no two people are of exactly the same features, so in music or a song no two performers are alike. Renderings, therefore, being various, so may be their excellencies. Do not follow servilely the notes upon all occasions, for in some positions the performer is above the author. It is assuredly an incontrovertible axiom to improve what is capable of being amended.

3465.—We can always add, if we cannot improve. The most unskilful like to criticise—your bumpkin now philosophises, and the farmyard is not without its æstheticism, although transcendentalism has not altogether banished agricultural ethics—but we live in hope. Retrogression is not in the vocabulary of modern progress.

3466.—Necessity, or the excuse of it, has cloaked many an unjust intention and deed.

3467.—The position sometimes imparts courage; suitable time and place is better than armour.

3468.—Admiration that is compulsory is akin to disdain.

3469.—We should never publicly reflect upon a great and powerful nation: a country must conserve its power and extend its influence. It is not a generous act that a public writer should slander in any case. The people do not always approve a despot's acts. To be assailed is never impossible; and remember that power is never without agents or tools. Let us, then, hear no more of this ridiculous hectoring behind stone walls.

3470.—The same paper may contain a law and a libel. Is there, in fact, ever a *necessity* for libel?

3471.—What constitutes the right of one nation denouncing the politics or government of another—equally independent? If you thoroughly denounce—the solution is war. "War for a principle," says one: a hazardous experiment, too often frustrated. A nation that is contented with its form of government (national content being ever a strong bulwark) is powerful to contest and defend. A strong lever must be applied to that which affects the vital forces. The memory of the past is no guarantee for the glory of the future, and a great battle is stern philosophy.

3472.—Power and money can, at times, make (and mar) philosophic axioms.

3473.—Remember that truth and wisdom (which cannot be too frequently referred to) always reside near.

3474.—Ridicule (without proof) is no vital principle, but mongrel satire ever distorted.

3475.—The subject being truth, guesses may assist the investigation of it; suggestions (merely) do not confound opinions.

3476.—The semblance of wisdom is still preferable to untruth.

3477.—To the verge of the grave self is still the criterion.

3478.—You may be truly a man without a distinct nationality, but you cannot be strictly national if you are not a man.

3479.—Progress is of THE PEOPLES: not one, but all nationalities.

3480.—To advance a position is not always to prove or accept it.

3481.—Eternity—being unoriginated—owns no cause (except the inscrutable will-birth of the DEITY), unless its effects may be so considered. The cause and effect (both co-eternal) may be in the interidealisation of Divine Faculty. . . . .

3482.—The opinions or maxims *of*, not *for*, the people—a work recording these I consider a feasible idea, although a shade comprehensive in its scope. The reader's dictum, too, is frequently preferable to the author's, although not in influence, for there is no traveller like your published and printed book—in its ubiquity. Once let the book go forth, and it defies the united strength of empires to bar its progress, and to recall an edition exceeds by far the fabled labours of Hercules, or those of the Augean virtuoso. Let, then, a record of public judgment, as of public law, be published and disseminated—the veritable book of the people (all nationalities). The political federation of mankind must only be considered in the light of a myth; but there is another federation existing already—if men would only think so and practise the lessons inculcated—namely, the federation of HUMAN FACULTY. [*Vide* author's theories of the Universal Composing Faculty (inherent in all mankind) further on].

3483.—Sentiment (or theory) not capable of immediate practical (*i.e.*, public) application may, nevertheless, amuse the fancy and influence the judgment.

3484.—The old system (relic of vandalism): to destroy that which we cannot fathom.

3485.—The pen and rest is the author's best.

3486.—Lash with a thousand thongs the knave who promulgates slander, but do not advertise him. This involves money; better still, withhold your patronage.

3487.—Maxims may be termed book lines: an aphorism can always be turned into a paragraph, and these repeated—the book. The best points, too, of the dramatist, essayist, moralist, and poet are, undoubtedly, the apophthegms; and the great majority of the quotations from the classics and modern writers are generally the maxims of their books. Hitherto, apophthegmatic literature seems to have been too much neglected in modern times, while verbiage (an indifferent substitute) has usurped its place. Probably the leading idea of most books could be comprised in a maxim. Every circumstance might form one. Posterity will have many questions to discuss, theories to solve, labours to undertake; among the latter, let us express a hope that a comprehensive and exhaustive MAXIM LIBRARY will not be suffered, by the before-mentioned posterity, to fall into abeyance.

3488.—All governments depend on time—nay, all the world is a system of dependence.

3489.—The people's will—independence achieved—is the pre-*history of most nations*. Better the perils of government than no *government at all*.

3490.—The best may be small, and the huge worthless.

3491.—Who can justly decide upon disputed worth? Inequality in man is more universal than perfection. 2. The lower steps are as necessary as the highest.

3492.—Your "leading man" is often the lowest fellow in the company.

3493.—Much is lost owing to the want of proper time, or opportunity, and place.

3494.—Destiny does not make laws, but executes them.

3495.—Destiny and power are often close kindred.

3496.—We often assume excellence when we cannot find it.

3497.—Alloy is still alliance.

3498.—There is one thing can be said of mystery: we cannot correct its shortcomings.

3499.—There is no end to a subject, nor is the lexicon ever complete.

3500.—We must certainly "assume" the excellence of that which is undecipherable.

3501.—Division in office is strength.

3502.—No regulations—no breaches of them.

3503.—Resuscitation is the greatest book.

3504.—The critic of a day should not judge the work of a century.

3505.—International slander is, perhaps, more to be reprehended in a writer than even personal libel.

3506. The contemplative man can always find an extensive prospect.

3507.—Mistake not national habit and custom for principle.

3508.—Avoid despotic regulations in your enactments. The law should inculcate justly—not terrorise. Remember, without the people there would be no law; and an army is but an armed populace.

3509.—Civility is social strategy, and frequently undermines power.

3510.—The imagination is never realised.

3511.—A spirit of clique is too frequently observant both in admiration and disdain.

3512.—Carelessness is often a weapon with the point where the handle should be.

3513.—Carelessness is near kindred to confusion.

3514.—Stern by report—gracious in manner—worthless in act: such is the applicant's general experience of officialdom.

3515.—We often affect to admire when we inwardly condemn. 2. Our sentiments of perfection are often far from it.

3516.—We should like to see Governments make more provision for the due record of art and its works—rather than to patronise recognised professors—who generally do not require their support. But your ordinary wealthy professor will never refuse to further line his coffer, or open his mouth, even when filled to suffocation. Compensation to such is prodigality.

3517.—If we consider probity to consist in usefulness, perhaps the vocation of the surveyor is one of the most noble of professions—his "base line" notwithstanding. The founder of cities—with his lieutenant, the draftsman—he forms modern progress and plans *events. His labours affect* the destiny of generations—linking the

present with posterity. Ridicule and satire, too, that have so oftentimes levelled their shafts against the professions of the law and medicine, meddle not with the surveyor's useful vocation.

3518.—Nature's voice is frequently inferred, not heard.

3519.—To the present and posterity—like superfluity at a banquet—more is offered than can be well consumed.

3520.—The manuscript that is undecipherable is a blank.

3521.—Purely political principles are not unalterable, and retraction is not to be condemned at all times. To disagree is the very essence of politic party; just retraction is, therefore, commendable. Retraction of wrong is consistency in right.

3522.—What is extravagant in one language may be tame in another.

3523.—Manner is unmistakable, however the language may be.

3524.—The process is often condemned, while the result is praised.

3525.—When the product is ill, the original may not be also.

3526.—Dogmatism is not fact, but opinion of fact.

3527.—There is nothing unallied.

3528.—Original experiments in government are hazardous; just models are preferable.

3529.—Apply not the term "revolution" (in its opprobrious sense) to just radical changes.

3530.—Mystery knocks at every door.

3531.—Imagination often stands for fact in things unknown.

3532.—A right should not depend on favouritism.

3533.—Equable taxation on the basis of income.

3534.—Pretexts advance on interest.

3535.—The present decides upon past and future.

3536.—It is not your true friend that generally accuses you of avarice.

3537.—Mere assertions are too frequently weighed and accepted.

3538.—Themes or subjects are fumes—words the life.

3539.—Where there is no certainty, supposition is the only resource.

3540.—Government should ever be the shield of industry.

3541.—Fancy and opinion are oftentimes confounded.

3542.—Public enthusiasm should never degenerate into violence.

3543.—Just resolves—lasting benefits.

3544.—Assertion is the purse, proof the gold.

3545.—Gradation is the essence of service.

3546.—The future may applaud and confirm what the present condemns, and a cause that now goes a-begging may be "taken up" (in the book-man's phrase) by posterity.

3547.—Many minds—many mentors. No man has a dearth of ideas—expression is the instrument or voice. Ideas not promulgated are as dead.

3548.—An idea of a moment has often proved a law (or theme) for a century.

3549.—Wisdom is not antagonistic to theory; but when wisdom theorises, its adaptability should be considered or weighed.

3550.—Patronage to sale is bribery on lease.

3551.—Praise hath many gradations and latitudes.

3552.—Authority is more powerful than the legion.

3553.—Where the people acquiesce there is no tyranny.

3554.—To attract the minds of men is a greater victory than the power to command.

3555.—Peace is the benison of charity.

3556.—Wishes—ever recurrent: when one is realised, another succeeds it.

3557.—The hand is often raised to obstruct the benefit.

3558.—Speculation is not to be condemned if facts have been, or are, producible.

3559.—There is never a dearth of myths.

3560.—Haughtiness without knowledge is the (assumed) "dignity" of ignorance.

3561.—Safety and fear are both anxieties.

3562.—The branches of heresy ever point downwards.

3563.—Even a part-principle is better than evil.

3564.—Power walks with industry.

3565.—Some strength but points to the grave.

3566.—Excess of light is often the most unpreventible.

3567.—Inventions that affect the well-being of a State should be common to all.. There can be no sole property in national law.

3568.—Ideas of power may control empires.

3569.—Strict law is not without beneficence.

3570.—Unlimited resources often degenerate into labour.

3571.—Responsibility is care, and ever attends us.

3572.—In endeavouring to work out a problem for man's benefit, obstruction is never far distant.

3573.—An author's intention is often far from his profession.

3574.—The rich man is not, necessarily, unjust; and the unfortunate one may deserve his fate.

3575.—*Do* the right—not merely praise it.

3576.—When all praise, the influence of custom has some voice.

3577.—Nature is sometimes blamed, and art only regarded.

3578.—Let me tell you that it is no child's play to fully act up to your motto upon all occasions.

3579.—Time, place, and habit—a transformation frequently seen and felt.

3580.—Money and will are stronger than granite walls.

3581.—The declaration of law is its promulgation.

3582.—Record is favouritism—many a race is run that leaves no trail.

3583.—Chance is frequently potent in argument.

3584.—All literature is submission.

3585.—Change is, at times, confounded with improvement.

3586.—Worth in the shade must be tested in the light.

3587.—Formality is ever a copyist.

3588.—In true valour we assume the existence of a just cause.

3589.—The record of unjust sentiments is not to be commended; but indifferent designs in art may have their use—as suggestions to the proficient.

3590.—Gain—being a gift—is invariably welcome.

3591.—Record to be of use, must be accepted; much has been *lost for want of an introduction.*

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3592.—What is lost to all ages may be considered as unborn.

3593.—Might, if not justice, may still produce it.

3594.—New songs—old sentiments.

3595.—Just renown may claim payment in advance. 2. Just and lawful gain must never be considered mercenary.

3596.—Control even just desires by aptitude.

3597.—It is the effect, not house, that constitutes publication.

3598.—Enactments should be strictly defined as well as enforced.

3599.—The possibility of adaptation is half the value of ideal inventions.

3600.—Influence is seldom stationary—it either rises or falls.

3601.—Capacity is the justification of endeavour.

3602.—Analysis is not always research.

3603.—If we do not act up to just sentiments, we condemn.

3604.—Truth has many living examples.

3605.—It matters not which we praise where all is indifferent.

3606.—A just concession is no diminution of authority.

3607.—Solved, and to be solved: such the experience of the inquirer into life's problems.

3608.—Subjects or positions are bright or dark, as they are considered.

3609.—The world is only as it affects you.

3610.—Let mere style henceforth be considered as secondary, truth primal.

3611.—Satire (or, in its lesser form, ridicule) should have a sound and just basis for its exercise, otherwise it is the direst foe to charity.

3612.—The man (or nation) accustomed to wonders is not easily astonished.

3613.—Many are the judgments given for which there are no foundations.

3614.—The hunter rules on his own trail.

3615.—Grateful for benefits, the wise man—your cool and calm, ever unimpassionable wise man—accepts and increases them.

3616.—Adorn thy soul with jewels of truth.

3617.—Military and civil company have many things in common: advance, retreat, position; do you reserve your own forces.

3618.—It is not the happiest man who has the least responsibility.

3619.—The frown of power is often more injurious than the bite.

3620.—Verbosity deals largely in extras—not necessities—and is the backbone of bookmaking.

3621.—Prodigality in one station may be deemed economy in another.

3622.—It is not position or number that constitutes power in a nation, but in its ability to conserve and extend.

3623.—As far as completeness is concerned, the majority of books may be considered only as apologies.

3624.—Compared to description, the view may be considered inspired.

3625.—Lo! the sometime despised is our very existence.

3626.—*It is* the province of civilisation to extend rules and adjust *their number:* anarchy, and consequently weakness, justify intervention.

3627.—Misplaced doubt is a foe to true argument: if you move, doubt not that you move.

3628.—Descriptions are too frequently like false signals, that mislead.

3629.—The sword still rules men, the pen—satraps.

3630.—Vows are laws to the just.

3631.—Pride is the destruction of the intellect.

3632.—Feasible projects justify investigation.

3633.—Publishers are the producers for posterity—libraries the record.

3634.—Although fate be prior to power, it often follows it.

3635.—If we judge by practicable effect, many of our impressions still remain in the province of the ideal.

3636.—Before you pity or assist, see that there is just cause.

3637.—Let truth be still your friend—wisdom your guardian.

3638.—Systems, like trees, are widely extended; the trunks—narrow.

3639.—Progress rejoices in division of power and responsibility; if one people reject, another may sanction—and position is the goal.

3640.—The night will still continue to return as of old—when the conversation has ceased and the lights have burned low; the pen laid down—never to be resumed.

3641.—Facts make no apologies.

3642.—One useful hint or idea should redeem a book—many have none at all; fiction, however, is employment.

3643.—Be servant to your own possessions.

3644.—Assertion, so far from being self-praise, is sometimes a duty.

3645.—The brave man honours the laurel in another.

3646.—Humour is sometimes a sturdy director.

3647.—The best friend comes sometimes unannounced, and fortune delights in surprises.

3648.—The practice, not analysis only, of wisdom's problems.

3649.—Unless national security demands, alliance is not justifiable.

3650.—To improve thine own interests and not to injure those of others is a measure of success.

3651.—While you accept, fear with becoming and just principle; neither disobey the sternness of the soul.

3652.—We must, to a certain extent, regard life as a probationary course.

3653.—The lesson of existence is still to be learned; the application (which is the life) must follow.

3654.—Truth aims with willing eye.

3655.—Fear and acceptance are strict monitors.

3656.—Charity should be stronger than force.

3657.—The just care (and, consequently, proper application) of Being—a maxim for present and future.

3658.—There are forces that exceed human limits, and even thoughts.

3659.—The foundation affects the structure.

3660.—Power with charity is, perhaps, the noblest display of a *State.*

3661.—Destiny is never quiescent.

3662.—Wisdom is the lexicon of truth.

3663.—Aggression is "conquest" in the victor's mouth.

3664.—Fate is an eccentric geometrician, and erratic spheres her province.

3665.—A just government to possess—rather than to tax—all property, is certainly an eccentric idea on the face of it—yet are all governments ideas or the results; but, if the fruits resulted in sufficiency, absence of crime, impartiality, justice—nay, the whole category of the virtues—would the exchange be commendable?

3666.—No mind without its faculty, circumstance without its cause or plot, life without its destiny.

3667.—He who has an itch to spend is never without an unjust cause for its exercise.

3668.—Delay has spoiled many a good inheritance.

3669.—To "save" may be the mouth-adage of your quondam friend, but to "spend" his real object.

3670.—We need never travel far to meet interest. 2. Interest makes many excuses for outlay.

3671.—What is gained in the passage is often lost in the room.

3672.—Respect and arms are too frequently like jewels that are dropped into the ocean.

3673.—Life is the greatest worldly value, though oftentimes deemed but an incubus by the unhappy.

3674.—Undue independence displayed before an audience is, perhaps, the worst kind of effrontery.

3675.—*About Doors.*—Receptions may be fashioned. The door does not always unhinge at the knock, and the window is sometimes substituted. He who is always received *at* the door cannot well survey the room. Three door-receptions need hardly be repeated—for ceremony.

3676.—Objections that are not accepted are but as phantoms.

3677.—All interested in wealth is a wide margin—either its possession or disposal.

3678.—Sympathy is approval; withhold all consent in evil.

3679.—Just in the enactment should not be weak in the enforcement.

3680.—Metaphor is often preferred to fact.

3681.—Accuse not the irresponsible.

3682.—Our interest in the past is memory; the present, fact; the future, probability.

3683.—Time and space are still guided by the Eternal Wisdom.

3684.—Mutual dependence is the relationship of the universe.

3685.—Popular customs have long leases.

3686.—It is difficult to assign the limits to popular acceptance of designs or inventions. It may be safely assumed, however, that the labours of societies having no public significance must be barren of result; nothing that may not be strictly applied to the interest of the public can be considered truly progressive.

3687.—Victory takes no note of dilemmas.

3688.—The power to incommode should be restricted by prompt legislation.

3689.—Patronage is generally secluded, and hives with suspicion.

3690.—Honesty of purpose should still be circumspect, and not allied with weakness.

3691.—Supreme efforts are only warranted by a just concentration of power.

3692.—The origin may be simple and the solution difficult.

3693.—When two political questions are diametrically opposed, and neither of which can be satisfactorily solved, would it be advantageous to accept the best views of each by assimilation to the question in debate?—as two pairs of long-range spectacles will enable a man to read, when each (singly) will not answer the purpose.

3694.—Truth, in law, may punish as well as befriend.

3695.—Remember that losses may not always be recovered, nor labours repeated.

3696.—Trifles repeated amount to importance.

3697.—Notwithstanding the importance of literature, it is, after all, but a branch (or department) of the human intellect, and the use often secondary. To produce is more meritorious than to admire—to contribute to man's progress than to receive benefits; therefore, the preference must undoubtedly be given to faculties exercised, results achieved, axioms proved in philosophy or art.

3698.—Perhaps it is beneficial to man that some of our most startling and suggestive inventions have not been completed; for they may be considered more valuable in their incomplete state, as opening up new vistas of research.

3699.—Eloquence is but a branch, wisdom the tree.

3700.—If you want to know what opposition is, attack a custom or national habit. Who originated these customs? Singly or in conclave, whence their origin? Nevertheless, customs, sanctioned by justice, respect and preserve. Custom—the unwritten statute—is the very foundation of common law. [The plan of these aphorisms admit no digression; bound hand and foot by laws of his own making, our toiling scribe has not even the privilege of the common journalist—to expand his views. Your maxim, in short, is most peremptory.]

3701.—There is always scope for wisdom.

3702.—There can never be a superfluity of wisdom or prudence.

3703.—If copiousness in a language be commendable, why assign it limits?

3704.—Conventional signs are only valuable as they are accepted—the notes in music, letters of the alphabet, and otherwise. Thus, an air may be written in ordinary letters. It is in the acceptation of new ideas, or forms, by the public—that constitutes authority and custom.

3705.—Originality in æsthetic faculty is not the only merit—due application is requisite.

3706.—There is an affinity in all the professions, and no pursuit can be said to be entirely distinct.

3707.—In truth, heart and soul—the people commanding (a motto for rulers and ruled).

3708.—A constitution approved by the people should commend itself *to those appointed to* enforce it.

3709.—Surround your soul with a guard of preventive axioms—against indiscriminate approaches.

3710.—True bravery, like charity, though not without a cause, needs not a witness.

3711.—Even should anger (much *has* been, but more *can* be said on anger) prompt ill wishes or desires, charity forbids the realisation.

3712.—When the exception sanctions violence, one of either cause generally comes to grief.

3713.—We may not rest at every place, but die at *all*.

3714.—There is never *time* to be unjust.

3715.—Thought is the language of the soul; expression, the heart.

3716.—A multiplicity of materials should not confound research; men are always equal to the works of men, and a certain capacity may be assumed in all. Many aids, therefore, sooner erect the structure.

3717.—Be patient for the honour, if duty warrants.

3718.—Life constitutes the present time.

3719.—Tax the land—tax the elements.

3720.—When the effect is good, we assume the cause to be also.

3721.—Responsibility lies with the intention, as producing the act.

3722.—Faculty and time are never exhausted.

3723.—Life is never without its themes. Faculties may be made to overwhelm us—without books or commentaries—did we only think so.

3724.—Pride is exempt from no station in life; nor is arrogance invariably associated with wealth.

3725.—Consider useless pursuits as obstructions.

3726.—Many (nay, countless) public abuses exist, although remediable.

3727.—The mind of the codifier is eminently interrogative—to form difficulties, and then to solve them.

3728.—Supposition has certainly much debatable ground to work upon.

3729.—Conscience, like the firmament, is above human laws.

3730.—A nation is not the less ruled by strictly constitutional usages than by irresponsible power.

3731.—The combination of power and justice in a state is the seal (or security) of order.

3732.—It is no small matter, at times, to dispute a thesis, and to satisfactorily solve its opposite.

3733.—Strong opinions are too frequently like pictures—where the colours are too thickly laid on.

3734.—Deem that an advantage which is best for the occasion.

3735.—Consider not your present acts only, but also whether the memory of them will be justified.

3736.—There must be a cause for every principle, as for every idea. Fate and fortune, therefore, may, when proven, be considered as the natural result of causes hitherto unknown.

3737.—Eternal Power and unerring Wisdom—in all things—is the *province of the* Divine Ruler. Wisdom which preceded the world *will follow it.*

3738.—Divine injunctions observe, and receive as benefits.
3739.—Just anger (kin to admonition) still temper with charity.
3740.—If the aim be good the endeavour is also commendable.
3741.—If the end has been justified in general cases, a trial in special ones is not to be altogether contemned.
3742.—It is virtuous to seek, for the sake of virtue.
3743.—The law, like the sword, defends and punishes.
3744.—To diminish store is easy tuition.
3745.—Approved invention is the friend of commerce.
3746.—Courage should submit to just comment.
3747.—Proofs of truth are fruits—opinions the kernels.
3748.—The effects, rather than the origin (unsolvable), are to be considered of Divine Creation.
3749.—Consistency of conduct is the habit of virtue.
3750.—Deliberation should prefer that which is reasonable to that which is probable.
3751.—That man's state is certainly not to be envied who spends with the great and loses with the little.
3752.—The present concerns both the known and unknown.
3753.—Caution in extreme may be considered delay, not deliberation.
3754.—Principles are steadfast, but comparisons waver.
3755.—We must investigate faculty in the domain proper to it.
3756.—Rule habit, or it will rule thee.
3757.—Custom and nature are often ill-allied.
3758.—Disguise is the most constant habit of evil.
3759.—A standing menace is power unjustified.
3760.—The power that is not built on truth can never be considered enduring.
3761.—Progressive principles should be deemed monuments of truth and power.
3762.—It is not the strongest that last longest.
3763.—Influence affects even the unwary.
3764.—There are several ways to attain an object, and in an honest cause.
3765.—We sometimes gain a just object by a side movement.
3766.—Many die without a declaration or sign, as old paper sometimes burns without a blaze.
3767.—He that leads the passions of the people can sometimes command their purses.
3768.—Satire should not be levelled at principle and honourable custom.
3769.—It is no detriment to wait for good things.
3770.—The day that passes without loss or detriment to health value as gain.
3771.—Complete health and reasonable wealth are to be preferred to the thorny path of ambition and desires unattainable.
3772.—Uncertain the effects, but certain the cause.
3773.—Power builds her house on adamant—her promises on sand.
3774.—*Supposition in* law has sometimes the force of precedent.
3775.—Dictation generally leans on a broken crutch.

3776.—Precedent is too frequently but deception of principle, and looks stronger than it is.

3777.—It is not every judge that has justice for his portion.

3778.—We stand upon quick-sands when we adopt all decisions in intricate cases.

3779.—Plainness and candour, even in a just cause, are too frequently judged demerits.

3780.—Precedence should ever be regulated by principle.

3781.—There is only one time for one deed; circumstance and repetition ever vary.

3782.—In individuals influence must be the criterion or approval; in nations, power.

3783.—Fate and fortune have always time at disposal.

3784.—If for a term only, a certain degree of independence may be justly surrendered to a liberator.

3785.—Alliances too long continued are not only standing menaces to the peoples, but incitements to war.

3786.—Alliances are never equable; therefore must they be considered as wrong international policy—as reflecting on each nation's independent action.

3787.—When man is bereft of mind, fortune, too, departs, for fortune must be tangible to effect.

3788.—Desire nothing that lessens the consciousness of the soul in right.

3789.—CATHOLICITY is union of Strength and Faith: proved by innumerable miracles—the ever-just lives of Saints—countless martyrs. Heresy, on the other hand—offspring of error—self-bound in iron bands—is ever unstable; its assumed liberty of thought degenerates into license of error. Unchanging Union and Faith is bequeathed to the Catholic Church by Divine warranty.

3790.—Charity descends to man from Heaven without loss or detriment.

3791.—The majority of our parliamentary and other "speeches" are mere air-fillings, distinguished chiefly by the absence of all thought, the old world-worn platitudes and positions—nothing suggested for the mind to dwell upon; but verbosity run riot (the same in journalism), mere words, or, rather, the vapouring of words. Without ideas, speeches are idle blasts of the desert. There are whole libraries of speeches and reports, novels and histories, essays and articles, without one poor aphorism to record, or one useful suggestion that may be practically applied.

3792.—We cannot disassociate mental and material advancement.

3793.—While life—the mind-soul (mentality) remains, our thoughts necessarily progress — *i.e.*, during vitality; for in a mentalitic suspension of our faculties (or death-state) may not a moment appear to us as an infinite (comparatively speaking, of course) duration of time? . .

3794.—Let there be charity in all things, for where there is no charity there is no humanity.

3795.—"Be practical; nothing *but* practical. Throw mere 'Ideas,' you know, to the dogs; in fine, be eminently practical," says your *body-man of the* world, and the age endorses the sentiment. Thus

is the mind—the immortal part—subdued, or left in abeyance, while that hateful sentiment of materialism, and the thousand-and-one errors following in its train, is exalted at the expense of man's mental faculty, from which, nevertheless, practice *must* be derived.

3796.—Let us ever be above an unjust judgment.

3797.—General remarks, when candid and made in honesty of purpose, should never offend the susceptibilities of any man.

3798.—No modern nation boasts an original language; they are all dependent upon each other. What, then, does Practice (from the Greek—*praktikos*) consist in?—Imbodied ideas. So it springs from Ideality after all—the Mind? Well, that is some admission, certainly. No Idea, then, can exist (or be created) of *itself*, but must lean on, or be attached to, some *other* idea as a support or foundation?—nothing without its history and foundation. A solution necessarily attends all things—even if not for us in this our present stage—the knowledge. Practice without Theory! What, then, is the player's vocation? Chop off an actor's head and then you have an actor—"without Theory." Let not practice, therefore, be contradistinguished from theory, but henceforth be associated: for they are inseparable—as soul and body are inseparable.

3799.—"THE MELODIC UNIVERSAL COMPOSING FACULTY" (which the author claims to have proved to a certain extent, and which will be referred to more at large in another portion of this work). It is maintained that it exists in all human beings—if exercised. The melodic faculty knows no finale. *All* our ideas, in like manner, could be carried out to infinity—during life-being, necessarily, conceded. 2. We all possess unvoiced monitors within us, compared to which all the libraries of the world are as fields that have been sown and will not yield. 3. Let us earnestly "enquire within" (in the secret recesses of the soul and mind), and we will never fail to get an answer. But you *must* enquire; call one thought—another will follow, and on, on to the revolving end of the chain of cause and effect. There is nothing stationary in the world—all is perpetually "on the move." 4. The human mind and faculty must ever be held superior to the inanimate works of human hands. Never be abashed, or humbled, therefore, in the presence of the *works* of man, or man himself. Man is but one after all, but his faculties are not one. 5. When I behold the humblest man that crawls this earthly sphere, or the simplest child (for we are all children still when we contemplate the *mysteries* of creation): when I consider their mental state—the actual existence of the melodic composing (themal) faculty in all, what do I behold? Temples enshrouding infinite faculties, capable of being infinitely productive, too—temples enshrouding endless philosophic *systems* (for every idea contains the germ of a system)—but temples *locked;* vast resources—but unused; dis-souled faculties—unexercised, therefore, useless. They still exist, have existed, and will to all succeeding ages. 6. What *is*—the soul-being—must (in the very fact of its existence or being amongst us) be eternal, inasmuch as it cannot be annihilated. 7. In the branch of the æsthetics, therefore, *relating to melodic* faculty (for branches exist, even if not

acknowledged) being universal in its application, it must, necessarily, be the common property of all. "Genius" in the art, henceforth, should be considered as but a chimera of the old philosophy; call it rather an *exercised* faculty.

3800.—Ideas (which may be converted into systems) can never be exhausted. The position cannot be well gainsaid. Take any word (for all words are subjects) from the lexicon: government, art, or the æsthetics, politics, temperance, literature, morals, music, etc.—even an ordinary letter—it would require millions of ages to record or say all that *could* be said, and then we would have scarce begun; and yet we hear of subjects being "exhausted!" So is it with our thoughts and faculties—they are "limited," but only as time (life), or space, are limited.

3801.—Let millions of worlds cease to exist, so that mentality (the mind-soul) survives. The total annihilation of one single *mind* would be dearly purchased by the destruction of a material world and its effects: as the DIVINE IDEA (or Deosophical Judgment—if the term may be allowed) which called it into existence—the Power and Word-Deeds of the OMNIPOTENT—is superior, and so much exalted above inanimate Facts. Life is so much exalted above matter (or materialism) as the Word-Power of the Great Ruler of all things is above that which has been called into existence by the Divine operation and will.

3802.—The fine arts are the soul's material perceptions—expectations formed (and in part realised) to meet a want. What is this want? The aspiration after perfection. This it is which has produced the most eminent works in art and literature. Faculty still remains a vast field, to a great extent unexplored; aye, and man has really—in innumerable branches of art and philosophical investigation—only *begun* to think. In the arts especially all is, in a measure, aspiration: we are ever beginning.

3803.—Truth is often veiled.

3804.—How often does prejudice strengthen error!

3805.—Civil orders are not essential to the independence or liberty of a State, and are at best but badges of quasi-dependence, if not of servitude. Their non-adoption, too, in that phenomenal nation of progress—America (daughter of old Europe)—is a proof that there is no real necessity for them—yet are we no levellers. Power and honour of States is not in the order or *cordon*, but in national prowess—in just principle.

3806.—No art without the science of art.

3807.—Acts, when repentance follows not, are just.

3808.—To originate taste we must often forestall custom.

3809.—Ultra-refinement will fancy blemishes where none exist.

3810.—The eye is the audience of nature.

3811.—Many are the scenes of life that know no painter.

3812.—The best inventions sleep long.

3813.—The top of the ladder is not always danger—nor the lowest rung safety.

3814.—Expectation is often a sullen tyrant.

3815.—Let but ideas be approved in art or science—thence follow *trades, professions,* history, posterity.

3816.—It is the expression of the facts, rather than the facts themselves, that often mislead.

3817.—Beware of eloquence that is opposed to charity.

3818.—Be not too sanguine: the present may be our fortune at the height.

3819.—Decision, rather than discussion, is the province of the law.

3820.—Fate commands the mightiest.

3821.—Where there is no popular representation, the road is ever open to tyranny.

3822.—That power is not diminished which supports right in the governed.

3823.—Reciprocity between States is both strength and gain—alliance without its drawbacks.

3824.—Progress has frequently a stern countenance, and her dictates—destiny.

3825.—It is not necessary only to be charitable in the intention, but in the act.

3826.—Democracy (as its name implies) being popular government, he who denounces it blames the people.

3827.—Just power should not retain benefits, or rights, but diffuse them.

3828.—No true progress can be the outcome of a dominant nation or language.

3829.—Rivalry and clique are sworn brothers; nor is any station of life exempt from them.

3830.—Let evil be as lost to thee, and conscience will be the gainer.

3831.—Ideas and faculties are valuable, or otherwise, as they influence, not as they exist.

3832.—The mind is never vacant; ideas are constant tenants.

3833.—If right lengthens the journey, wisdom sanctions it.

3834.—In all thy journeys let wisdom be thy unfailing monitor.

3835.—Divine injunctions are laws, unchangeable, incontrovertible.

3836.—So important to us is wisdom that it may be termed the leading faculty of the soul.

3837.—When approved by influence, dross is turned into gold.

3838.—Because evil is disguised is it followed; we see the precipice and avoid it.

3839.—Enmity is no necessity; defer, and defer again—ever.

3840.—We tread upon our house in life—we inhabit it only at death.

3841.—Under this clod lies an enemy of earth.

3842.—The explanation is, at times, more abstruse than the solution.

3843.—Of virtues charity may be *made* the sternest.

3844.—Apply the test of utility to all expenditure.

3845.—Remember that the future is never careless.

3846.—Time waits, and there is no end of preamble; let the law be declared.

3847.—A view is general, examination—particular; analogy requires both.

3848.—Honour proved is better than an escutcheon.

3849.—All causes (known and unknown) have space and time for their revolution or entity.

3850.—Infinity is the reserve of futurity.

3851.—No invention without the application of known forces.

3852.—Suppress not only the vocation, but the name of slave.

3853.—Where all are nobles, who is to cut the cabbage?

3854.—A well-guarded idea of economy would be to consider moneys spent like types distributed, all of which have to be replaced.

3855.—Become your courage after the event.

3856.—If prudence justifies the expense, incur it; yet still (even in necessity) let moderation draw the line.

3857.—Where just probability exists, the research is likewise justified.

3858.—The best existence is that of life in right.

3859.—Consider the worth of wisdom in benefits and gifts.

3860.—All the ideas of man are allied—none that are solely individual.

3861.—To serve is the reward in general public interest.

3862.—Be earnest in the pursuit of just investigation.

3863.—Serve, rather than destroy—the cause—where power commands life.

3864.—Wisdom and right are always friends.

3865.—History is often in the packet—empire and government in the letter.

3866.—Just power asks no unjust concession.

3867.—Alliance, often a friend to collective force, a foe singly.

3868.—If both powers abide by the result, there is no unjust concession; victory is neutrality.

3869.—Alliances are seldom equable, and should not be stretched beyond certain bounds.

3870.—Charity is generally the virtue least thought of in office.

3871.—The envious man's vision is always blurred.

3872.—Eloquence is not alone essential; the auditory must be influenced.

3873.—Discontent frequently follows good and ill fortune.

3874.—The soul's domain is before and after: death is the dividing line.

3875.—Could we renew life, still, as ever, should the dictates of wisdom be obeyed.

3876.—When the law nods, evil stalks abroad.

3877.—Just opposition—if need be by war—is not conspiracy.

3878.—Parentage oft points to the precipice.

3879.—Much has been lost in the pursuit of fame which might have been justly expended on virtue.

3880.—Only deny with charity.

3881.—If you fall short of undue expectation in gifts, your charity —while accepted—is impugned.

3882.—Difficulties must not be encountered with anger, but patience.

3883.—Weakness shows want of *proof*, no less than of strength.

3884.—*What* was originally a prejudice often becomes a national *custom.*

3885.—Time, or the elements, are never exhausted.

3886.—Occasional merit owns but a small theatre.

3887.—Chicane, clique, and a spirit of uncharitableness, too frequently usurp the provinces of art and literature.

3888.—Hear when we speak of just things.

3889.—Wisdom is sometimes the greatest friend in defeat.

3890.—The intelligence of a nation should guide its powers; injustice should be treated as bad matter.

3891.—The struggles of a whole life are often the results of a thought.

3892.—It is the adaptation of trifles that makes them important.

3893.—Some wisdom is a property of the soul, and is inseparable from it.

3894.—Fancy is, sometimes, the doctor—and ailment.

3895.—If we imagine a reception beforehand, seldom does the sequel fully realise it.

3896.—Present benefit is a bridge over the torrent: future—the torrent without the bridge.

3897.—Speculation frequently requires a closed mouth.

3898.—Empire enlarges its bounds more by the weakness of neighbours than by strict justice.

3899.—In the house the principles of government clash by turns.

3900.—The virtue of ancestors is better than the monument.

3901.—It is humanity that gives the worth of action, not the world, which is but the theatre.

3902.—Life is an enigma told to all, but not solved.

3903.—Those that least need often obtain the most honour.

3904.—If all benefits were lasting, we might seek and prefer difficulties.

3905.—What the soul approves, the evil will often rejects.

3906.—Deceit aims at virtue but as a hope forlorn.

3907.—National struggles require power rather than arbitration.

3908.—Anarchy—generally of quick pulse—not without power, but of short duration.

3909.—The sunset concludes many destinies.

3910.—Public dangers should not be continuous.

3911.—Fashion, after all, makes a great many sacrifices.

3912.—To gain fortune easy is as to excel by chance.

3913.—No true bravery that does not submit to order.

3914.—Words leave legacies.

3915.—Appeal to rocks rather than to unjust governments.

3916.—That which lives in truth no power can destroy.

3917.—Chance corrected may become design.

3918.—Designs, like thoughts (or chance), may be infinitely varied in form and power.

3919.—The most powerful are often the weakest in intention.

3920.—Exactness count not perfection, but as a division of it.

3921.—Wisdom divided is not lost, but unjustly weighed.

3922.—In this world the best results are but as divisions of wisdom.

3923.—A blameless record is too frequently a blank one.

3924.—True public duty is never a sinecure.

3925.—When greatness is beneficial it is deserved.

3926.—If the people could exercise their power to its fullest extent public sentiment would be authority.

3927.—After all, friend Lopeon, there are so many excellences in human nature that it is difficult to assign to any the preference; for if excellence does not exist in man where (in this world) must we seek it?

3928.—Do not lower your brow, nor play the philosopher at every change of scene. Events must be accepted as they occur; endeavour to make the best use of life's agents as they are presented, and your peace (in reason) is assured.

3929.—The loss of prudence is the ailment of the guilty.

3930.—Causes, like roots, may be few, while the branches (or deviations) are innumerable; so in nature something ever precedes, and the origin of causes are not to be determined.

3931.—Guilt lives in a cloud of its own making.

3932.—The benefits of wisdom are desired by interest.

3933.—Life and death are two opposing forces, certainly—both necessary, but governed by different laws. What in life is rejected, in death is accepted. Our art societies and musical society gatherings might take a liberal-spirited lesson from Death, inasmuch as he rejects none; singly or in score he accepts and conducts all. Yet, may Death be a generous foe after all; precedence is assigned only, not taken. The grave befits its position. Fate makes us all converge at the portal.

3934.—The thoughts of man are living libraries.

3935.—We often confound necessity with use or habit.

3936.—The difference in life is but the knowledge of wants wished for, but unrealised.

3937.—Luxury is the real foe of wealth—a tree with poisoned fruit.

3938.—Nature is a foe to those who contemn her just principles and laws.

3939.—To the man who errs through simple ignorance (and in how few things is man perfect), strict justice should be tempered.

3940.—Let knowledge be as the bait of instruction.

3941.—No new system—without an old alliance.

3942.—Cause and mystery are close kindred.

3943.—Public acceptances have a numerous progeny.

3944.—Practice is often built on mystery.

3945.—Death ends both lot and shot.

3946.—Let your decisions be as edicts when your means warrant not the outlay.

3947.—Excessive age and ease (even if combined with great wealth) are not to be compared with a healthy, moderate competence.

3948.—It is not the best sentiment that shows the man, so much as the action that befits him.

3949.—The courage that is not honourable is but knavery.

3950.—It deserves death—if it does not meet it—to persevere in inhuman or evil desires.

3951.—The Divine Law makes the memory of evil acts (unless *penance follows*) an eternal brand.

3952.—The pen and approval of authority is a bounteous exchequer.

3953.—We often blame a man for his position, not worth.

3954.—The most just in principle is the best in power.

3955.—If reason be not inconsistent, there is ever probability.

3956.—Rejoice in the accomplishment of the desires—if the cause of truth be the gainer.

3957.—What is not seen is often the most important.

3958.—When fashion approves, even ridiculous things become important.

3959.—Admiration is kin to respect, and often are both feigned.

3960.—It is the position, and not the heart, that frequently induces pride.

3961.—Hasty measures are generally ill-advised.

3962.—In the necessity is often the cause and result.

3963.—As the soul directs and controls all human faculty, it may work by single rather than compound ideas.

3964.—Impossibilities should never be regretted.

3965.—As in the air we can only exist up to a certain point, so in cogitation has the soul its limits; the soul, time, and life regulate all our ideas and actions.

3966.—Atone only for evil deeds.

3967.—When the virtues do not condemn, all actions are just.

3968.—Knowledge is not unfrequently allied with pleasure. To keep *en rapport* with modern developments—life, fashion, science, art—entails labour both of mind and body. We must make a distinction, therefore, between the idle and the man of leisure.

3969.—Always keep the theme well before the eye, and remember that unnecessary verbiage is rather weakness than strength; on the other hand, if the public demand, drain the vat to the last drop, for in that case satiety is a virtue—a rule well known to your fiction-monger, who makes up for the originality and merit of his first venture with padding in his successive volumes ever "to be continued," till old Father Time with his scythe (warranted to cut) beckons, and ends the record.

3970.—Hospitality is a duty when desert claims it.

3971.—Authority is manifestly unjust to its office—when it patronises the dice. The support given to party and sectional elements must also be strongly reprobated.

3972.—It is the manner in which we consider fortune that makes it endurable. 2. Fortune accepted is but consideration.

3973.—Riches are, after all, in the mind; when this is not cognisant, riches have no fruit.

3974.—The mind must still approve—to sanction the act.

3975.—Human systems are ever capable of alteration and improvement. We assume only that alterations in government are national benefits.

3976.—The just power of the people does not consist in Socialism, for true political principle is never unjust to a class. A perfect constitution, complete in all its details (probably man is unequal to its conception), is what the world has never yet seen, nor probably ever will. Let us be content, therefore, with a modified perfectibility in government where the rights of man (which are also those of *property*) are conserved, for your tax-payer is the backbone

of all governments, money being the motive power both of government and war; a reasonable degree of liberty (not degenerating into riot), with an approved soldiery to guard—the treasury. For, after a nation's liberty has once been secured, the palladium of all civil rights is money. The dollar is your true dictator.

3977.—A class or system founded upon unjust principle only should be opposed. The greatest liberty still requires strict limitation. Socialistic tendencies accepted in legislation would be liberty run wild. Submit, then, to *recognised* authority, even if you have to constitute it.

3978.—In every gathering there is some pre-eminence; nothing is level.

3979.—Given a dominion and power, the government is but a promenade.

3980.—Actions are often the pictures of the intent.

3981.—Useless to blame what is unavoidable.

3982.—If choice presents itself, still seek wisdom in the best company.

3983.—A history of human faculty is yet to be written; but the prospect is so extensive that we can never hope to reach the limit.

3984.—Great value requires strong guarding; good plantations are well fenced.

3985.—The world is an audience, but the play is never ended.

3986.—Patronage has leaden ears.

3987.—Thoughts acted upon are, in a measure, proved.

3988.—Action is the test of ideality.

3989.—A prudent design is a good inheritance.

3990.—If you have been successful in many undertakings, even your failures will not be without pretension.

3991.—Speak of fortune *after* the event; fortune is no precursor.

3992.—Truly, the least ability in a pursuit is, at times, the most favoured.

3993.—Governments should consider the rights and duties of labour as inseparable.

3994.—The conservation of nationality admits no opposing force.

3995.—Fate is often insidious, and its results destructive of life and power.

3996.—Fortune's problems are solved by war.

3997.—Time is the arbitrator—death the goal of all human efforts.

3998.—Feeling is the best description.

3999.—We exhaust a library at every view and thought.

4000.—Remember that number is not strength—unless directed by the wisdom of the occasion; there are no possible events where wisdom is inapplicable.

4001.—From matter we ascend to mind—both opposing forces, yet inseparable.

4002.—Many books are now written in the manner of the shovel-man—to fill up his cart.

4003.—He who says "he is well" has *forgotten* something.

4004.—Eschew a tendency to vandalism—both public and private; *the destruction of* public documents is seldom, if ever, justifiable.

4005.—Life is better than destruction.

4006.—The banker's note is stronger than a fort.

4007.—There is a time in life when we may discard the patience of study, and reading has its limits.

4008.—Quotations are ornaments—not essentials.

4009.—Who can hope that the approval of measures or sentiments will ever become universal?

4010.—"Proud flesh," mind, and platitudes are seldom absent from long-winded orations.

4011.—We must not unfrequently recede to obtain a better view; and retrogression is often solution or victory.

4012.—Let there be international unions of literature and art, as well as politics.

4013.—If sanctioned by power and fashion (a formidable alliance), the most crude suggestions are adaptable.

4014.—Dead works are not to be placed in opposition to living humanity.

4015.—A graceful bow and manner is not less acceptable than a just execution.

4016.—Position is frequently opposition.

4017.—There is frequently a philosophy in guess, as truth in certainty.

4018.—Chance has given many a problem and directed many a course of life.

4019.—Never let the voice of economy be wholly in abeyance.

4020.—Necessity is a small domain, and the fruits thereof are few.

4021.—Not light—if unallied to light.

4022.—Fate is the cloak of destiny.

4023.—To be alone and simple is to live on a precipice.

4024.—Conciliation of party is the union of progress.

4025.—Wine is a liberal commentary.

4026.—Let us consider economy a duty (not unallied to pleasure), as the beacon to independence. Pleasure only pleases for the present, but economy is good for present and future.

4027.—When fashion sanctions moderation, adopt it.

4028.—When we consider the bravery displayed by all civilised armies, let us rejoice that man, after all, does not degenerate.

4029.—Fate lies with her head uppermost.

4030.—Arbitration is the standard of peace. Where there is an international consensus of opinion, and power equal, the result may be assumed.

4031.—Let rage ever be absent from the ruler.

4032.—National defiance is not philosophy, unless wisdom directs it.

4033.—Could we, in reverting to first principles, satisfactorily solve them, the details springing therefrom might be well left for future disputation. 2. There is also a secondary wisdom; but what is best for the occasion is the best criterion.

4034.—Define honour before you assert it.

4035.—Necessity is often viewed through the eye of prejudice.

4036.—The subject should be worthy the enthusiasm it excites.

4037.—Admiration *is* frequently partial, and varies with time and *place.*

4038.—In the continuation of right is its security.

4039.—Credit is honour attachable—a shield of gold.

4040.—Ideas rule the court and judgment.

4041.—What is friendship in war is often enmity in peace.

4042.—Mercy has its limitation, no less than justice its discretionary power.

4043.—Objections impede our views; hardly any step may be taken but what may be objected to.

4044.—If you are not bold in your own house it hardly becomes you to be so in that of another.

4045.—Completeness is sometimes satiety.

4046.—The soul owes nothing to itself, but is a debtor to its acts.

4047.—Philosophy has been often proved without speech.

4048.—We may sometimes gain in wisdom what we lose in caste.

4049.—Our spiritual nature knows neither age nor satiety.

4050.—Every idea is a picture unlimned.

4051.—The tyrant's victory is the scorn of the wise.

4052.—Political party is one vast imposition where just principles govern not.

4053.—We admire the results of science, not the cause. Science to the majority has leaden eyes, but ever bright are the visions of art.

4054.—Seek for good in its own domain.

4055.—Many are there in the world to apply if the idea be promulgated.

4056.—Be not biassed by mere appearance, but after due examination.

4057.—If there is reasonable ground for proof, even exceptional statements or assertions, demand enquiry.

4058.—Effort may be grace, but it is grace at a discount.

4059.—It must be confessed that the problems of life present themselves to us at every moment, and each have infinite bearings. So is it with all human ideas; grant but the existence of an idea—its promulgation—and the endless appears.

4060.—The retention of fortune is better than her gifts.

4061.—Happy the man in whose heart just principle is not as a passing cloud, but strong bulwark.

4062.—True glory is the daughter of national power, and kin to justice.

4063.—International justice is the principle of progress; a nation's interest may, at times, condemn a principle, but there is ever a saving clause.

4064.—The eye is power.

4065.—Easier to destroy the strongest fort than accepted public sentiment.

4066.—Books and pamphlets containing sentiments on international subjects may be read on sufferance, but are not without influence. It is not necessary that every point should be exhaustively discussed. In nature herself we only find glimpses of cause—mazes exist in the most frequented forests if we leave the path.

4067.—Materialism is no principle, and is evolved after all out of *our innermost* mental perceptions. All ideas originate in mentality —*the soul-mind*, or *nous*.

4068.—To know things in their right use—sanctioned by experience; for just sanction is proof.

4069.—In admiration and disdain the mind is still critical.

4070.—Truth is justice; honour, life.

4071.—Interest is pain or pleasure, according to the circumstance that brings it forth.

4072.—Originality frequently proceeds from meditation, time, position, or fortunate circumstance; yet, not singly does it flourish, but requires influence as an ally.

4073.—Judgment which is influenced by what is implied only has no certainty; we can only judge rightly that which is uttered.

4074.—Mind should ever rule matter; materialism is to be subjected.

4075.—Imitation has no futurity; it is always retrospective.

4076.—Unstable is the stationary man, uninfluenced by progressive sentiments.

4077.—Decision is the backbone of nature.

4078.—If you are compelled by the force of circumstances to adopt a certain line of conduct, necessity approves or cannot; for where there is no choice can there exist evil in form.

4079.—In difficulties, persistence may increase them; when retreat is possible, without undue loss or risk (and reason sanctions), adopt it.

4080.—Prudence asks but few concessions; due management of work is the security of it.

4081.—There are always problems in life to solve, enquiries to make, difficulties to overcome. Nature knows no blank.

4082.—Merit grows with opportunity.

4083.—Good patronage that is available is better than an unused legacy.

4084.—When ornaments and details encumber, they degenerate into obstacles; value is of worth only in its due position.

4085.—There is no equality or comparison between music and words—either must be pre-eminent. Where the air possesses character the words may be considered secondary; better when both are combined. Unless the language be known, all libretto is but froth.

4086.—The consensus of opinion must decide public report.

4087.—To judge of some causes is loss of time—anguish of spirit.

4088.—Wisdom to be of service must be continuous.

4089.—Solution is the moiety of being; every principle carries its own solution, and inseparable from it.

4090.—Where there is *being* must there be philosophy; chance—partaking of either—must, therefore, be productive in both.

4091.—Variation is the scheme of nature and being; equality is not of the soul, but of government.

4092.—Often is the termination of labour the beginning of disappointment.

4093.—Wisdom is the same whether looked upon with calm or eager eye.

4094.—Success is the declaration of fortune.

4095.—We are never at the lowest, when we can avoid excess or danger.

4096.—Politeness in the powerful is too frequently a cloak of perfidy. How little real human charity do we find after all in the influential! Office and political power seem to make men stoical.

4097.—Power is a necessity of government, as dependence in those governed.

4098.—An internal state is not justified in the promulgation of even just political ideas outside its territory, unless in strict *accord* with the principles of the general government. Partial views should accommodate themselves to the national constitution.

4099.—If a constitution is at fault, ever consider it remediable.

4100.—Who accepts the worst and prospers with it is certainly favoured by fortune.

4101.—Principles are but as words if not acted upon.

4102.—It is not for every man to test all opinions.

4103.—Go with the stream if you travel in company; even to affect to do so is at times not hyprocisy, but necessity.

4104.—Life is inheritance, and the soul is ever cognisant.

4105.—Destiny has concern for all created beings.

4106.—Necessity is a guiding principle of creation.

4107.—What is placed on record and accepted by the peoples, consider as international property. There should be no reserved rights in international literature.

4108.—The rights of humanity is the standard of progress.

4109.—Power, without the necessity of employing it, implies good government and just national sentiment.

4110.—Government is the right, no less than the necessity, of a people; give it due support, therefore, for the general welfare. Perfection is certainly not of this world, and completeness of detail must not be looked for in any system of legislature.

4111.—Scorn not theory—if productive. Let our hearts, like flames, ever rise from earth to the purer empyrean. Even abstract thought is not to be continual, and practicable (or material) adaptation has its limits.

4112.—Ideas not affecting the status of government should be recognised by it.

4113.—Ideas are of weight—only in their promulgation, not inception.

4114.—Charity is mostly assumed in men of rival pursuits.

4115.—Nature hath many divisions, nor can there be division without dependence, which is a principle of nature and existence in all their phases; in this view spirit and materialism may be considered, in a measure, conjoint.

4116.—Strike only with the sword of justice and authority.

4117.—Language is but an *aide*—not principal.

4118.—Comment should be judged by power and station.

4119.—Admiration in excess berefts the soul of animation.

4120.—Endeavour so to rule your conduct that memory will justify the past.

4121.—We cannot know the day—till the light comes.

4122.—Be strict upon your own actions, and endeavour to be just *to those of others.*

4123.—A corresponding view is not always equal power.

4124.—Respect position rather than person; the judge is not always a judge at home.

4125.—In some things the greatest is not known.

4126.—The soul-mind (mentality) is the guardian of the intellect.

4127.—Hope always accompanies us; life without it would be devoid of energy.

4128.—Avoid undue expenses; to expend unwisely upon another may be esteemed as a token of inferiority.

4129.—Be ever ruled by maxims of justice rather than those of *convenance*.

4130.—Destruction should never take place unless a manifest advantage to the public weal warrants. Records of nationalities should ever be respected by power; look upon vandalism as an illiberal and unnational sentiment. 2. When order returns to a State amnesty should accompany it—as a companion principle. 3. Many principles constitute lightning, but the effect is one.

4131.—If all our ideas were money-worth, riches would be only a fiction.

4132.—Contemplation is a necessity to the man who has only misfortune for an ally.

4133.—There is a commentary in contrasts.

4134.—Meditation is the beacon of practice.

4135.—Still rejoice at success in part, for happiness is an idea seldom thoroughly realised.

4136.—Mathematics in its multiform phases—practical and theoretical—is a beautiful, refined, and interesting (?) object of research and study—round the corner.

4137.—When nature laughs you may be sure she is serious.

4138.—The man who promulgates unjust principles sins after death.

4139.—Fortune generally holds the prize too high to be ever grasped at.

4140.—Sobriety is a sterling principle—good in theory and fact.

4141.—Just principles proved can withstand adverse commentary.

4142.—What concerns all should be duly learned by all.

4143.—Activity must be combined with labour in the man who would make the best use of every circumstance.

4144.—The ruling power should endeavour to be impartial where conflicting interests are involved. Leave partiality to the sections.

4145.—In disputed internal state subjects no dilemmas should be recognised. Constitutional usages must decide.

4146.—In accepting Court "honours" a man places himself in antagonism with the sentiments and usages of a progressive people.

4147.—Commerce is the national shield of progress.

4148.—The customs should be less stringently enforced where the advantages of exchange are reciprocal.

4149.—Suspicion abounds in reasons rather than proofs.

4150.—In the greatest prosperity there are still generally many grounds of discontent.

4151.—To do the wrong thing at the "right moment" is the wish of the enemy's commander.

4152.—There are so many public clarions (musical and non-musical) nowadays, that one's ears are confounded by the din.

4153.—Given the position and power, the tools are ever at hand.

4154.—Esteem only those things that can be justly used.

4155.—Unless where dire necessity demands, it is better for independent nationalities to eschew alliances.

4156.—The people are too frequently swayed by prejudice and influenced by national custom. Prejudice and custom must ever be considered as antagonistic to true progressive sentiment. Man is the world—not the world man.

4157.—Man unobserved is often a savage. 2. Man is a dual being, and, like his coat, has an outer and inner side. In society we mostly act; in solitude only are we natural. There is a lot of "put on" in human nature.

4158.—A pursuit affects the habit of man, like salt or colour in water.

4159.—In wine and at the social board aphorisms are composed quickly, but applied slowly; applicable or otherwise—accepted or taken on sufferance.

4160.—Judge caution or thrift rather by the result than appearance.

4161.—Count not that man's mission useless whose ideas have influenced just minds.

4162.—A library of admonitions may be easily collected from the great store of human nature, and a man may himself be fertile in them.

4163.—Fashion should be so regulated as not to incommode, and in accordance with nature.

4164.—Irresponsible power in one hand is a dark cloud or blot on the constitution.

4165.—The world is only for man, as it affects him while living; we are all birds of passage.

4166.—Existence is surrounded by unseen dangers and terrors; perhaps the greatest dangers appear only in part.

4167.—Unknown motives are frequently dangers in abeyance.

4168.—Where strangers are concerned, unfold their business rather than your own. To know the business of other people may, at times, be useful. Just knowledge knows no exception.

4169.—Time is dumb; its effects are only heard.

4170.—To print ideas is to promulgate them; acceptance is the test of their influence.

4171.—Rivalry allied to power is possible enmity.

4172.—New men—often old measures.

4173.—A mere chance or whim has influenced many a *critique*—both in literature and society. We cannot judge without being critical. We are all critics born, and the eye is ever a commentator.

4174.—Progress springs from what is stationary, but sees only in front, and deals with unknown causes, yet fertile in hope.

4175.—Strike the black standard, and surrender an evil cause.

4176.—There is no disgrace when necessity sanctions the end.

4177.—The voice of living power has influenced beyond the dead *author's aphorism.*

4178.—The acceptation of principles is national memory. When the *memory* of principles is lost only expect their discontinuance.

4179.—We are ever living at a "distance."

4180.—Victory too often degenerates into injustice when power is in excess.

4181.—It is a bad international precedent when success follows illegal (or inter-legal) courses in a State.

4182.—Assumed loss of *prestige* in a State is only international opinion, unless proved by the result of war.

4183.—The end will come whether we wait or not.

4184.—Perhaps cycles are but as minutes in a future state.

4185.—We cannot avail ourselves of the benefits of law or government without also acknowledging the penalties.

4186.—Time is only to us as we use it.

4187.—In some cases better results might follow if international conferences could be extended for a term of years rather than summarily decided upon.

4188.—When the cause of quarrel is forgotten the enmity should be also.

4189.—There are fluctuations in influence of nations as in money.

4190.—Victory is the fickle sister of fortune.

4191.—Endeavour to avail yourself of those things which are (justly) deemed indispensable.

4192.—The best expenditure is to invest judiciously hard-earned savings.

4193.—To be justly economical is to secure domestic independence. The spendthrift is ever dependent.

4194.—Take care that your tastes do not tyrannise.

4195.—Opposites are too frequently enmities.

4196.—Often is hand joined to hand where the heart consents not.

4197.—The law is the great curb on the ill-advised measures or desires of the heart.

4198.—Power shall respect and uphold the judge's decision—due allowance being made for human frailty; for few decisions will ever be in strict *accord* with the maxims of infallible justice.

4199.—Truth is sometimes best at a disadvantage.

4200.—A common saying is common philosophy. Wisdom, in some degree, can never be absent from sense, for sense can be amplified, and what is extended may often open up new grounds of research.

4201.—Your thoughts are often your true tyrants, for we are governed (sometimes to our hurt) by them.

4202.—Wisdom is the true light of the soul.

4203.—Eternal causes are benefits.

4204.—Regard palaces and human structures but as material forms intended for, and useless without, life; nay, even the firmament itself is inferior to life, for this gives it value.

4205.—Wisdom is the soul of faculty—the all-pervading. Nothing is exempt from her influence; for, as colour affects liquid, so does wisdom (the colour of eternity) permeate through all created beings, and forces with *its power*. Nor is it yet in excess, for just causes—or *their solutions—are incapable* of excess, as being in their natures just.

4206.—Great causes being necessary, are, therefore, just.

4207.—In adversity endeavour to be just to the situation in which you are placed by an all too cruel fate—repining is ever weakness; in prosperity, command your desires—not let them command you.

4208.—Wisdom is an unfailing lexicon; truth, the best application or commentary.

4209.—There are always positions to defend, principles to adopt, faculties to be exercised.

4210.—When the exercise of just faculty and the public weal combine, the labour justifies.

4211.—Eleemosynary considerations should be influenced by necessity, not time.

4212.—We assume the possession of strength when enervation follows; let strength follow, and there will have been no weakness.

4213.—The ablest politician cannot reasonably expect to gain at every point.

4214.—Be sure where the (assumed) end tends before you adopt it.

4215.—Peer or body of peers—the honest mind and popular will should command.

4216.—Law is a graded scale. First, the idea or inception; then, the idea examined—discouragement and approval—the pen at work—the debate and reply—the vote, publication, the act—law. Yet (originally), perhaps a crude idea (or sub-maxim)—scouted even by the composer himself. History in like manner. So much for the dignity of origins.

4217.—Wisdom often deals in exceptions.

4218.—It is not always that a general rule is, necessarily, right.

4219.—In your strongest denunciations forget not that your opponent (or enemy) is also human.

4220.—In the ocean one drop is as good as another, and of the same quality, choose where you may.

4221.—Gold commands choice.

4222.—Interest is sometimes assumed, not felt, because it is our interest to assume.

4223.—It is the acceptation of ideas or measures by the people that revolutionise. What is confined to books only must be considered as not possessing due influence or weight. Society may promulgate ideas and advance new political axioms, but, unless the public are influenced by them, they are as bolts from the firmament that do not reach the earth.

4224.—Exceptions have prying eyes and long arms; yet, if the design commends itself, there is reasonable hope for the work.

4225.—If we could revolutionise the cause we might command the result.

4226.—It is better to utilise than endeavour to command the effects of nature.

4227.—The most profound mysteries may possibly have simple solutions, for simplicity is favoured by nature.

4228.—There is some primideal causation ever anterior to both cause and effect—in all things; but this principle (and its solution) *is the province* only of the OMNIPOTENT. 2. The universe is

complete—as being the design of the Unerring Power. It is not the world that is at fault, but our own ideas of it.

4229.—The present state of man is satisfactory—or the contrary—as the mind of each man (*i.e.*, in relation to himself) may determine. Creation cannot be altered or affected by human power.

4230.—Economy often proves a bounteous legacy—possessed, not promised. It points to, and is the haven of, independence.

4231.—The length of an harangue may impose upon us at times, but the substance of it should only determine.

4232.—Competency requires opportunity.

4233.—The public often confound the desire with necessity—in that which is available.

4234.—Truths and subjects are always at hand; the lexicon is not only a list of words, but of topics—for we cannot speak out of the dictionary.

4235.—Melody is the soul, as science the body, of harmony.

4236.—Be content with what you possess justly rather than seek for unattainable possessions.

4237.—Your man of rank is frequently rank indeed.

4238.—Space and eternity may be considered as the repetition of effects—continually extended—without pause or limit.

4239.—No principle is self-existent, but depends upon either matter or mind.

4240.—It is better to fail through charity than disdain.

4241.—Number is not, in all places, strength.

4242.—Consider life, and its continuance, the best fortune.

4243.—The world is the position—man the problem.

4244.—The greatest interest proceeds from our own self-consciousness.

4245.—It matters not whether the axiom has been elegant or otherwise—if profitable in the result.

4246.—Assumption of truth is only theory of truth; or, in other words, theory is assumption of truth—truth the proof of assumption.

4247.—Independence covers many disadvantages.

4248.—The world is only for one idea—at the end.

4249.—Custom is too frequently imitation merely. The adherence to old-fashioned customs or habits often makes men, unconsciously, enemies to modern progressive developments.

4250.—The knowledge of an art intensifies the errors, as the pleasures of it.

4251.—The house is bravely built which time does not weaken.

4252.—A stout foe is sometimes favoured by fortune, and a well-contested field is not devoid of honour.

4253.—National efforts are the forerunners of acts.

4254.—The acts of a State are positions declared; public opinion (only) has no legal status.

4255.—It depends upon national interests whether acts should follow intentions.

4256.—Victory, like fortune, has many friends.

4257.—Extend your territory by peace, decrease it in war.

4258.—Strict justice in law is more frequently assumed than proved. 2. Decision stands in the place of proof: the law should admit no dilemmas.

4259.—If division reigns, endeavour to cast it off on the shoulders of the enemy.

4260.—Simple rules become important when acted upon by number and force.

4261.—Justice should not be occasional, but continuous.

4262.—Alliances are to be condemned or approved—only as necessity, or the time, sanctions.

4263.—The Truth of CATHOLICITY seeks the Eternal Life, and finds it. God being One, sanctions but one only true system of Religious Belief—which is that of the ROMAN CATHOLIC CHURCH. There are no diverse roads in Faith.

4264.—A crowd of exceptions always follow national interests: exemplified in war and peace.

4265.—Number, space, and time may (?) ever remain (as) assumptions—so far as their perfect solution is concerned.

4266.—A prudent will is ever a just possession of the soul.

4267.—Be just in the contemplation of Divine Mystery, as in the obedience to Divine Law.

4268.—If the principle be just, so should also the application.

4269.—So many positions—so many theories.

4270.—Could we decide all questions, we might solve all theories.

4271.—We admit the power and influence of the mind, although we cannot correctly analyse it.

4272.—Mystery is, perhaps, of more advantage in its own sphere and influence than if solved.

4273.—Nothing unjust proceeds from inherent good.

4274.—Prudence gained by experience should not be lost by folly.

4275.—Power and station frequently overrule philosophy and wisdom.

4276.—Position and habit mostly induce pride, or the appearance of it.

4277.—The acceptance, by the influential, is publication.

4278.—Liberty run wild—allied with license—ever tends to disorganisation in a State.

4279.—Happy the law (or State) that stands not in need of remediable measures.

4280.—The laws of a State are to be followed and enjoined rather than public *dicta*.

4281.—No ideas but what are allied; thoughts occur in myriads—not to benefit, but through necessity.

4282.—The future is a kind of reserve for the soul.

4283.—Millions live and die who could yet make no sign—self being their world, not the progress of humanity. The curse of public forgetfulness is upon them. Printing (retention's fiat) might not unaptly be termed the philosophy of resuscitation.

4284.—Philosophy treads every ground, but her solutions (and axioms) are variable.

4285.—There must be and must *not*; either *may* be the truth, *one is certain.*

4286.—Just mediation is the salve of honour and divider of victory.

4287.—We cannot limit the influence of just principle recognised.

4288.—Ambiguity is often a crooked road to a straight end.

4289.—Honesty stands not in need of ornament, for truth is simplicity.

4290.—Words, like some people, are often exalted above their proper sphere.

4291.—A book without ideas may be considered as a catalogue of words—but misplaced.

4292.—Practical adaptation should, nevertheless, accept theory—as being an integral portion of it.

4293.—What emanates from the ETERNAL is sanctioned.

4294.—Even in danger let the cause justify or determine resolution.

4295.—Presence is always a subject.

4296.—Promptness should be regulated by the necessity, or the occasion.

4297.—The book of one idea might not unaptly be named from it; mere verbiage (unless considered as a catalogue of words) is but vapour.

4298.—Laws that press heavily on the husbandman (such as the game and other enactments) should never be countenanced by the maker of new constitutions, for to alter is to make new codes. Concession (where reasonable public benefit is in prospective) should be made in the interest of the governed; yet we frequently find political power too tenacious of its (so called) privileges to surrender them even in a just cause.

4299.—The prolongation of life beyond what is necessary or beneficial would result in mystery—above that which disposes or concludes.

4300.—It is surprising how men should follow luxury that weakens, and forsake virtue which strengthens soul and body.

4301.—Philosophy does not depend upon appearances, although influenced by custom and habits of life.

4302.—If present circumstances presage possible loss, use rather the tools to hand.

4303.—Ideality deals largely in exceptions; we cannot (reasonably) expect practicable results to spring from all our ideas.

4304.—When the powerful yield, it is but concession; with the equal—defeat.

4305.—Impartiality should be the sphere of mediation. Nationality is but prejudice—where conflicting interests are sought to be reconciled between States.

4306.—We cannot dis-associate the soul and the senses—as being allied, and mutually dependant.

4307.—Before facts are brought about, their possibility must ever precede.

4308.—Destruction is certainly a stern disposer, and final.

4309.—Life is a system of interruptions, yet may these sometimes be employed to our advantage.

4310.—There is no finality even to one idea—*i.e.*, if we proceed to details, or amplification; how, then, can we ever (in life) expect to exhaust the imagination of man?

4311.—Prudence is generally the sequel to just discernment.

4312.—All poisons are coloured in dark, and evil sometimes affects the light.

4313.—Nature is perfection in her own province only; art (as far as perfection is possible) in her adherence to nature.

4314.—Excess is never a true success.

4315.—Explanation, in excess, frequently clouds the meaning and subverts the judgment.

4316.—Intelligence combined with practical application—with custom (the fortune of trade) concurring—is the secret of success in business.

4317.—Obstacles are only tests to the energetic.

4318.—Apathy (influenced by fashion) neglects faculty to fly after phantoms. Every member of the public possess faculty, but unacknowledged—hence lost: for non-exercise is loss of faculty. Intelligence should never consort with apathy.

4319.—Brilliant phantoms are generally preferred to sober truths.

4320.—The just will of nationalities is the progress of the world.

4321.—Perhaps all *critiques* might be lost, and be no loss (?); yet, being the fruits of labour—more so than the composition of Maxims—true charity cannot commend the idea. Whatever is approved by general humanity is still human in its interest (although interest is not, invariably, worth), and to be preserved. Vandalism is one of the most uncharitable and senseless sentiments of the human heart.

4322.—The will is created free for the cause of truth, not truth for the will.

4323.—There are few ideas (acted upon) where profit and interest do not intermingle.

4324.—After all (candour that dictates the maxim may also disown it), man's own innate wisdom stands not in actual need of the formal aphorism, or proverb. Thought may rule the conduct (and in the majority of cases, perhaps, does so) without expression.

4325.—Constitutions exalt maxims to laws.

4326.—The power to aid the cause of art (or progress) is often possessed without the will; the will—without the power.

4327.—Safety is not always unity, nor unity safety.

4328.—Time dissolves the strongest alliances.

4329.—Assumed gains are but theoretical ones.

4330.—It is a nation's necessity only that makes exceptional law justice.

4331.—Contemplation is the sequel only of aims accomplished.

4332.—The cause of life is unchangeable; whether joy or sorrow, is for the soul to determine.

4333.—The plan of a just life is the best design.

4334.—It is equally the duty of just government to suppress internal revolt as outward attack.

4335.—Be cautious in favours to the unknown; but knowledge *(and reputation)* diminishes risk and shortens inquiry.

4336.—To defer ever is the best course with an unreasonable demand.

4337.—Where men do not agree, it is the argument that is at fault—not the truth.

4338.—Reserved knowledge (like a collection or magazine) should be adaptable.

4339.—Disputation affects not the truth of a thesis.

4340.—The just contemplation of the present is a reasonable hope for the future; for hope and the future are both necessities.

4341.—Be not over hasty in using treasure on speculation; experiment rather with money secured.

4342.—The ear is yet sufficient for all it hears.

4343.—The known universe may be but a miniature of the actuality of creation.

4344.—There is reason in that which is inevitable.

4345.—We should take stock of the fact rather than origin.

4346.—To serve or fall in the right only deserves a monument.

4347.—The adviser's task is ever easier than that of the advised.

4348.—Interest soothes the innermost heart and mind, and makes labour palatable.

4349.—The DIVINE POWER gives to the soul cognition of just means. Virtue is less allied to anxiety than vice, and to each man is conceded the government of his own soul, directed by the True Faith, which is the Religion of the Cross—CATHOLICITY—interpreted by the Church. Miracles—but one proof amongst incalculable others (and proved, moreover, only in Catholicity)—is a certain test of its divinity; and hence its authority (whose original is from CHRIST) is infallible.

4350.—The authority of the Catholic Church and her glorious saints ever tend to the divine progress of the human soul—as to the glory of the Eternal Church. Heresy, on the other hand (ever repugnant to God's Words), is but a system of devious tracks—wanting in charity and in all divine attributes—ever advocating disunion—the beacon of destruction;—setting man against man—class against class—contemning all human charity—a system of religious libels. Earth impregnates all their sentiments, and the worldly power of States is their criterion, rather than Truth and Faith.

4351.—Wisdom (unerring) is the necessity of the Creator's power; originated by Him, from whom all mind and matter springs. Whatever is impure is the work of man. 2. Faith is conscience, wisdom, and all the virtues.

4352.—Search below—know your weakness, but accept not its responsibilities.

4353.—Ever respect life, and be charitable to your own just ends and their consequences, or of those of your neighbour.

4354.—The best independence is to depend upon divine dictates—for dependence is creation.

4355.—Could we accept the position that there is no time for evil, we would conquer it.

4356.—The difficulty in excess is to determine its actual limitation.

4357.—*Contentment is of* nature—discontent of man.

4358.—The silent man generally learns, but does not impart.

4359.—We often mistake interest for necessity. 2. Interest is often a false mirror of necessity.

4360.—Painting and the arts are builders.

4361.—The atomic theory, reproduced and extended, encircles the universe.

4362.—Ambition checked frequently increases in its intensity or determination.

4363.—Strategy must still be regulated by force and number.

4364.—The knowledge of man's weakness is a ground of vantage.

4365.—Necessity is benefit in the limitation of unjust desires.

4366.—Guard the soul by rectitude of conduct.

4367.—Keep down ambition which aims too high; on the other hand, just ambition in the service, and tending to the progress of a State, should be countenanced.

4368.—Faculty is useless, unless exercised and continuous.

4369.—The surroundings are as necessary as the position.

4370.—No place is unsuitable for wisdom, or the exercise of it.

4371.—The world moves whether we command or not. 2. In some things we are all commanders.

4372.—Destiny is ever present in the elements.

4373.—Comparative prosperity is but limitation.

4374.—Truths, to influence, depend upon two things: promulgation and acceptation.

4375.—It is the mind that indicates the standard by which virtues increase or decrease.

4376.—To obey and fear divine laws is to be just in the promulgation of human ones.

4377.—Wishes should be regulated by prospects.

4378.—Wisdom fits itself to every condition.

4379.—A deserved gift is a just bounty.

4380.—Divine Wisdom precludes argument.

4381.—Change of position often converts disdain into respect.

4382.—Unseen forces play their part no less than those that are seen.

4383.—Endeavour so to regulate the mind that charity and impartiality shall ever be inseparable.

4384.—Wisdom, if rightly understood, is the appeal-court of the soul.

4385.—The fruits of faculty lost can only be valued in reproduction.

4386.—A just system of investment (in the interest of government and people) is a labour worthy the attention of legislators.

4387.—Legislators make the laws, but the people make the legislators. Mutual dependence is the foundation of all government, nor is the universe an exception.

4388.—Compassion is of man—destiny of science.

4389.—All human blood is the same: our opinions of it only differ; yet opinion, when accepted by number, rises to the dignity of law.

4390.—Let dignity and necessity decide, and rank will have to *forego many of its* privileges.

4391.—There is no millennium in goods and chattels; and the contest between rich and poor—capital and labour—is likely to widen rather than diminish with increase of number.

4392.—If man can be formed into one enduring alliance, it would be in an intercommunity of faculty—not material property.

4393.—Public approval is public property.

4394.—Given the *cause* of destiny, then only may you endeavour to control or regulate it.

4395.—Retreat is sometimes power and judgment.

4396.—Worth is not always negotiable.

4397.—Prosperity is never unalloyed; and possible misfortune ever accompanies its progress.

4398.—Repetition often becomes a second nature to us.

4399.—It is the wrong application of nature's benefits that frequently make them evils.

4400.—Cherish and maintain your public libraries, for they are the repositories of much that would be otherwise lost, and preserve not only an author's memory, but that of the people in their history; the substitutes, too, for a people's *memory*. [Certainly, the scope of our libraries (otherwise excellent)—European and American—might be greatly extended by musical and art sections (complete) for reference and practical use. Upon this interesting subject the author will submit a few suggestions in the APPENDIX.]

4401.—The number of proffered services contribute to distract the public attention. [What the public might *themselves* effect in the domain of human faculty will be cursorily glanced at in another portion of this volume.]

4402.—There is no charity for non-being.

4403.—Wish only for the morrow—to perform just actions.

4404.—Admonition is, too frequently, assumed vantage-ground.

4405.—It becomes not man to contemn man.

4406.—Live in this state of being—as if the future just hopes of the soul were realised.

4407.—Exaggeration is the octopus of the mind—all extending; and perhaps language itself is wanting in actual definitions.

4408.—Wisdom demands that the soul and body should be in *accord;* where they are at variance, evil ever has an entrance.

4409.—The true *use* of benefits—not the possession only.

4410.—Myriad-souled are the faculties, no less than the thoughts of man.

4411.—It is certainly a gracious regulation of government departments (and cannot be over-estimated), namely—in the *preservation* of Designs and *Notæ* submitted—however we may question the utility of preserving also *all* correspondence. Progress springs from light, and light is preservation. There is no progress without publicity; the approval, therefore, of Designs, etc., by the influential (and all governments are influential) is, in a measure, tantamount to publication. Some suggestions (necessarily brief) upon these topics will also be submitted in the APPENDIX—more particularly touching a proposed "Government Suggestion Book, or Official and *Public Record*;" also, "Popular Data, or Book of *Public Designs.*"

4412.—Advance and retreat with the people.

4413.—What *may* be wants the element of certainty; uncertainty is ever the bugbear of political measures. Not the people that *may*, but that *do*, govern. Such guide or form destiny. The destiny of a nation produces history.

4414.—We may be truthful, although we cannot solve all the problems of truth.

4415.—We sometimes assume carelessness when our hopes are realised.

4416.—Like ready money is it to possess the means to act.

4417.—Scenes that are never seen are as no scenes.

4418.—If you cannot attain perfection in all things, yet endeavour to be perfect in reason, according to your lights—your station in life. If you wish to assume, be sure that you will duly "become" the high hat and fancy collar.

4419.—What is beyond strict justice, if not actual excess, is kin to it.

4420.—Present stability, although subject to mutation, is still a guarantee for future good.

4421.—Fair dealing is open charity.

4422.—Non-responsibility is the fertile cause of so many unjust decisions.

4423.—We direct our wisdom in being ruled by it.

4424.—It is easier to adopt (and compose) than to follow maxims.

4425.—Exceptions are allied to nearly every position, but they are not necessarily to be regarded so as to unduly influence the judgment.

4426.—It is in the idea of futurity wherein it is possible—the present is only tangible.

4427.—A stout populace is a strong defence.

4428.—The mind is a power of evil or virtue generally as it is influenced, and interests prompt.

4429.—*Just* self-interest is not incompatible with progressive sentiments.

4430.—Independence frequently scorns just offers, while expectation makes a favour of ordinary benefits.

4431.—Your cunning time-server generally knows the sentiment that "pays."

4432.—Approval of past actions is like rest after labour.

4433.—We are sometimes more economical with large than with small sums; and hard-heartedness is not unfrequently the associate of affluence.

4434.—We all meet at last at the barrier: judge and judged alike.

4435.—Perception forewarns, and is increase of knowledge.

4436.—How can we spend in excess without detriment? In all expenditure endeavour to distinguish luxury from necessity.

4437.—When a people attains liberty, its support and continuance should be the national maxim.

4438.—Situation governs chance, which, nevertheless, has often sprung from it.

4439.—*Truth* and utility of design justify reasonable expenditure.

4440.—*The* witness makes the cause public.

4441.—Change is not always enlargement, but enlargement is always change.

4442.—Let us not apply the term "luxury" to the domain of art or ornament; nor must we expect actual utility to be invariably the test of art.

4443.—Strike *often* rather than once or too soon. Repetition is advertisement.

4444.—Necessity disarms jealousy.

4445.—Science that springs from destiny often controls it.

4446.—Causes—rightly understood and used—give conquest.

4447.—Be attracted rather by mind and faculties than manner.

4448.—Where there is undue bias there is no candour.

4449.—Ridicule is frequently a sentiment without cause, and a cause without sentiment.

4450.—Custom is fertile in wrong conclusions.

4451.—The agreement of reader and author is a kind of distant friendship. The disapproval of reader, on the other hand—if influenced by ridicule (solely), generally unargumentative (or part scepticism)—is, in a measure, enmity.

4452.—In man may be similied creation and the universe—not in theory only, but in fact.

4453.—Let there be no law of Philology (too authoritative and determinate hitherto in its exactions) henceforth—at least, prohibiting the introduction (or the addition) of new words and terms to any language. Accession of new forces is invariably strength, and necessity rules "propriety" where any logophonical, or rather, let me say, themographical (literally "the description of theme"), utterances are sought to be promulgated, or ideas (supposed) to be associated with such may be involved. Necessity is the best critic. Philology must be energetically grappled with, in short—not approached with gloved fingers. Add to the dictionary—even to satiety—for future use, if not for the present. Posterity has plenty of time on its hands.

4454.—After this linguistical bout we come down again to plain, homely prose: An unjust system can be sufficiently condemned without direct or personal reprehension.

4455.—Attack may be compared to scepticism in war; conquest—the proof.

4456.—He that possesses the power to realise his just wishes shall never want subjects; for the exercise of, etc.,——complete the sentence. (Advanced on sufferance.)

4457.—Screw the lyre a little higher: Could we distinguish cause from effect, the latter would, in many cases, be found not to spring from a *necessary* cause; although, be it understood (for we endeavour to be lucid in all our positions—advanced with due submission, however), every effect (or action performed) must, of a necessity, be preceded by cause.

4458.—Charity and humility (companion virtues of the soul) are not of earthly thrones; in the irresponsible possession of power there is always a *possibility* (yet not necessarily) of being unjust. Injustice is no law.

4459.—Charity should not be dictatorial, but submissive.

4460.—The just sentiments of the soul have eternal life.

4461.—CATHOLICITY is the only true universality of Faith ordained by the CREATOR; it knows neither repulse, defeat, nor exhaustion. As being eternal, and the belief of the CREATOR, it should be that of mankind. Divergence from Faith is heresy.

4462.—The CREATOR has unfolded what it benefits man to know—Divine laws and injunctions—the interpretation of which is relegated by our Divine REDEEMER only to the Roman Catholic Church. The rock of Truth, the certainty of belief. Catholicity is the unerring destiny of Faith.

4463.—The cause (or axiom) exists without the promulgation.

4464.—Scepticism affects not Divine law, which precedes all things.

4465.—Themes are open subjects—common to all—for there is no property in language.

4466.—There is no "rank" in books. With a pen and Press the beggar may become a despot—on paper; while your emperor may go a-begging for an audience.

4467.—There is something beyond the present time and property, and its claims should be allowed. Are we not all in advance of posterity, as it were? And only for our "posterity" we would not be here.

4468.—Take the pen in hand, but show us your head first.

4469.—Perhaps the best ideas of human-kind will ever remain a problem.

4470.—Disguise is not without influence, but publicity is only true influence.

4471.—Rivalry exists not upon a ground of equality.

4472.—Temptation usurps the right and property in virtue.

4473.—Similes have always exceptions.

4474.—Originality in all things is not to be commended; and better is it to be a copyist of good models than to originate evil ones.

4475.—Let the strongest measures still have a leaven of justice and virtue in them.

4476.—A State's power—in a state of transition—is seldom rightly interpreted.

4477.—The best laws are those that accord with the most widely-diffused and sanctioned principles of humanity. We cannot (justly) go beyond humanity.

4478.—Results that do not satisfy just public wants should ever be considered as remediable.

4479.—The pipe—ally of wisdom and folly. While the "benefits" of tobacco may be called into question, still, as aids to reflection (tastes concurring), the honest pipe, *cigarito*, or more pretentious *Habana* should not, perhaps, be *utterly* despised. As actual necessities, they may be classed with coffee or tea; like other luxuries—the drawbacks perhaps militate against, or overrule, the advantages (?). Arguments that admit of no lights being thrown upon, and incapable of satisfactory solution, must, of a necessity, remain open questions; *and with this our pronunciamento* upon this momentous question *we take our leave* of the subject.

4480.—Means sometimes regulate and change desires.

4481.—Liberty and the just cause are the patriot's rewards.

4482.—The simile of bird-lime may be applied to speculation in excess.

4483.—Liberty is ever in jeopardy where international alliances rule, or great powers contend.

4484.—The Caucasian race carry conquest in their *heads*, as in their arms.

4485.—To estimate majorities truly we must analyse their mental and material power.

4486.—Conquest—not nature—makes demarcation in States.

4487.—The wisdom fittest for the occasion is better than the formal rule or maxim.

4488.—It is the cruel fate of nations that patriotism is not perpetual.

4489.—Familiarity with evils does not lessen the responsibility.

4490.—The best form of government is that which the majority approve; government against the majority must be considered as existing on sufferance only.

4491.—National independence is not necessarily internal liberty in a State.

4492.—The world loses much, but recuperates itself with interest.

4493.—Where life is there is nature also.

4494.—The public often influence without being influenced.

4495.—The senses are frequently disguises that cloud just principles.

4496.—Expectation, when ill considered, is justly doomed in its disappointment.

4497.—Deem it a duty to publish ideas or designs tending to the cause of progress. The cause will sanction their promulgation; seek no other authority.

4498.—The publisher in his domain (which includes past, present, and future—an extensive prospect) is a veritable dictator; and publicity itself dependent upon him.

4499.—When a community approves a writer's suggestion or dictum, the idea is no longer the sole possession of its author, for common property gives equal rights.

4500.—Print, and its preservation in our public libraries, makes posterity our debtors.

4501.—A government, in surrendering the land to the people, should not forego its claim over it. The non-alienation of land is a principle that has much to recommend it, as also some drawbacks (inseparable in all legislation).

4502.—Fallacious are those positions which begin and end only in theoretical assumptions.

4503.—Facts are solutions, and preclude argument.

4504.—Wisdom is sometimes accidental, and prudence gained inadvertence. The truth is not always discovered even by the willing mind.

4505.—It is not the conception of ideas only that is necessary, but also their promulgation through the proper channel—a leading *publishing house*—so as to influence the public.

4506.—Attach not too much importance to the mere *dicta* of ephemeral journalism.

4507.—In the soul (and wisdom) consists the intermentality of faculty. The soul must either direct or be guided by wisdom. If the former guides, or is guided by the latter (or *vice versa*), the result is the same; for the ideas they respectively bring forth are co-equal in their application to the purposes of human life.

4508.—Principles are laws, as they are accepted or adopted by power. Yet many principles that now dominate governments future ages will consider as untenable, for, as the world progresses, new and altered systems (with their correspondent axioms) are preferred to the old.

4509.—Leading ideas may be called the alphabet; the details, the language or design. The rest leave to the worker (or builder), who obtains the least credit.

4510.—In music, science, art, and literature we must ever consider the interpretation inferior to the origination.

4511.—There is no earthly power without dependence.

4512.—Continuous warfare is no mender of charity.

4513.—When justice and liberty are conjoined in a State, change affecting their stability is anarchy, and to be repressed without argument.

4514.—The balance of wisdom equalises exchanges; to gain one advantage we must, at times, forego another.

4515.—Death seeks the Eternal through life; the soul, through the Eternal.

4516.—The soul is concerned in Divine laws, as a participator in the benefits.

4517.—Glory and commerce have some affinity—no sentiments or principles without influence upon each other—for systems interidealise, as being dependent, nothing being self-existent.

4518.—Words are names, subjects and books: ever available in a people's lexicon, and only wait to be called upon.

4519.—Poetry and prose might well relieve each other occasionally, and thus avoid monotony.

4520.—To employ the power of a State, national honour first demands that it be justified.

4521.—Assertion is too frequently the mask of Truth, rather than the substance.

4522.—In all let just exception have its due influence. When dogmatism is condensation only, it deserves to be weighed, if not accepted.

4523.—Thoughts (ever increasing) should rise or fall in their significance.

4524.—Responsibility rests on the destroyer; mercy to such is injustice to the living.

4525.—Humour and seriousness are only as the occasions justify.

4526.—In all thy transactions still give room to a *little* philosophy.

of sat 4527.—What is so ultra-refined as not to be understood, class as
and wit y, or "class" it not.
we take ou —*History* is too often attainted by prejudice—the vice of
ower.

4529.—Human sorrow is far-reaching, rejecting none; and the time will at length arrive when it shall enclose all.

4530.—We are all marked with indelible traits of character, yet more frequently influenced by custom.

4531.—We cannot only affect to despise what is beyond our interest.

4532.—The cause never justifies the excess.

4533.—Impatience increases, but contentment diminishes the labour.

4534.—We are all heroes if we were justly described.

4535.—There is ever a principal motive at work which does not always declare itself.

4536.—Temper your reflections on those capable of returning the admonition. Free and uncontrolled scope is only for the unknown.

4537.—Prosperity can always command brilliant prospects.

4538.—What is best, is best in its own province.

4539.—The command of the hopeful only is assured results.

4540.—If we broach a new theory, we are not compelled also to disentangle its intricacies.

4541.—Inviolate is the system that cannot be altered without detriment.

4542.—Underground is often *over* ground, if known—the miner's caution.

4543.—What tends to true excellence, if not perfection, is not of evil.

4544.—What is not of evil, still consider as a recommendation.

4545.—The most prosperous state of life may be but a plumed sorrow, could we but see the end.

4546.—Retain the thought of justice, for it may be applied to some position.

4547.—The desire may be well conceived, yet not true; for, what is truthful should be, and rest in, faith.

4548.—Scepticism is but assumption backed by prejudice—offshoot of schism; with nothing stable—ever wandering and unreliable.

4549.—In prose and poem the sentence should in general be just and direct.

4550.—There are no systems without being influenced, which is their foundation. Influences are causes, and these are not seen until influenced by cause.

4551.—The interest, not will, of the majority should be the mission of true progressive government.

4552.—The will of Heaven shall rule above a thousand laws.

4553.—Assertion is but sound; fact, substance.

4554.—It seems to be the scheme of creation that it shall continue to be productive to all time.

4555.—Play not riot with approved sentiments; justify the soul—within bound and reason.

4556.—Prose and poetry is one head with two faces.

4557.—Money sometimes converts old systems to her attractions. Fashion would be more in accord with reason if restriction and uniformity were less regarded.

4558.—Poetry is sometimes the better music, for the mind sings it. When there is music without words, the hearer must find the expression in his own soul.

4559.—Prudence seeks two benefits—hope for the future, truth for the present.

4560.—The true interest of the commonwealth (and exceptions weigh not) demands that no man shall have power in excess. A just division of power is true constitutional privilege.

4561.—The administration is the cause and test of just government.

4562.—In the greatest liberty there should be restrictions.

4563.—When justice favours the idea the result may be reasonably hoped for.

4564.—When cause and result are equal in degree (for degrees are equal in their several powers), then are they justified.

4565.—Strong measures are not necessarily so at all times; the public weal must be the test of expediency.

4566.—Obstacles are influences. How often are best intentions influenced by inability and opportunity!

4567.—Right is the truth of Heaven; wrong, the condemnation.

4568.—We cannot go out of the elements.

4569.—All things have their foundation and alliances.

4570.—Truth may be driven into a corner, but not defeated.

4571.—Woe to the cause that is overruled by injustice.

4572.—A people should exist under rules sprung from themselves, for number is just power, and without this there is no government. Curb the ruler, not in his acts only, but wishes.

4573.—What is non-being or non-existent is not of the soul.

4574.—There should be equality of interest in government and governed.

4575.—Justice cannot decide beyond the truth.

4576.—Time is patient without heart.

4577.—The saints' lives are holy maxims, for examples of the just teach more than worldly prudence.

4578.—The Good Shepherd has pre-ordained that the True Fold (when attacked) shall be secure from loss.

4579.—The extreme of hope is only justified when it rests upon Divine Law.

4580.—Let the sword defend the Church, for it cannot destroy it.

4581.—God has destined that there shall be ever One True Faith —the Religion of the Cross and Catholicity. Divergence of belief is repugnant to the Creator; for divergent systems, like lines extended to infinity, never meet or reach the end wherein is Divine solution of all powers—justified by the soul's aspirations, sanctioned by the unerring and ETERNAL WORD.

4582.—To be favoured of Heaven is to be victorious over all enmity.

4583.—There is no earthly power ever destined to be victor over Faith.

4584.—Write with a pen of blood, but let that blood be charity.

4585.—No man can escape from his thoughts—ever recurrent.

4586.—The more heresy proceeds, the more unjust it becomes.

4587.—The testimony of CATHOLICITY is above all human argument. The history of the saints are living miracles—by example and precept. Their influence ever extends over the faithful. It is impossible for that to err which God Himself, in the person of Our Blessed Redeemer, has founded. HIS WORDS are Laws to all time—the Catholic Church the only just interpreter of those Divine Laws. Heresy (name and system of error), on the other hand, is but a record of schismatic human laws—ever divergent, nothing stable; abortive systems, in error only constant. What is unalterable in error must ever be prejudged. Truth has not two roads.

4588.— Let ideas ever subserve Divine Doctrine.

4589.—Truth is name and act, and knows no division. The beautiful and soul-inspiring Devotion of the SACRED HEART cannot be too strongly urged: ever fertile in just aspirations of soul. May the influence of this beautiful Devotion—so favoured by the Church, and sanctioned not only by the authority of our DIVINE REDEEMER and the BLESSED VIRGIN, but also by the example of the glorious phalanx of Saints—spread and extend till it embrace the entire universe in its comprehensive grasp. Yet, in all Divine contemplation, let there be *constancy* of soul. We must be true to the end of the road, for truth may be likened to the declaration or hand of GOD; or, to adapt the phrase to another and more expressive language—appropriate for converse of Divine subjects—the majestic and sonorous Lengua Espanola:—*Constancia es la casa de Verdad, y Verdad el alma de* DIOS.

4590.—When God approves our intentions, the acts own no responsibility.

4591.—A law should be justice equalised before and after promulgation; what is proved to be unjust releases the obligation to obey it.

4592.—Good and faithful heart shall merit the benison of Heaven.

4593.—The truth of the soul must be extended beyond worldly bounds.

4594.—How often is knowledge built upon or affected by chance, motives, and events?

4595.—Be mild with admonition when the soul of thy adversary consents not, for there is no authority in admonition where the listener rejects it.

4596.—Endeavour so to regulate your interests, that they may accord with truth and charity.

4597.—The choice of the just is only excelled by the possession which justifies it.

4598.—There is an excess in condensation of property; the essence (only) is not a good commercial axiom.

4599.—Repetition in worth and evil increases as it is applied.

4600.—The originator should have a claim on the possession; the possessor upon the originator. Let justice draw the line.

4601.—How often do we transgress the maxims and dictates of charity, not in acts only, but in wishes?

4602.—Enmity and excess both own unjust causes.

4603.—Where interests are problematical, or affected by theory elements of truth, advices taken thereupon are ever parti-coloured.

4604.—Singularity should be strongly founded—to justify its exercise.

4605.—Assertions are often confounded with principle when approved by the union of sentiments—the watchwords of strength; but principles are ideas to be subjected. Assertion must be proved by its principles.

4606.—The public is a shrewd critic, and ever favourable to its own opinion.

4607.—By doing the best we undo the worst; and for every step in virtue we leave vice behind at a disadvantage.

4608.—Truths once promulgated must work out their history by influence. Recorded ideas are not the only essentials of progress, but their acceptation.

4609.—Where excess is probable, think of obstacles and use them. 2. To invent obstacles is sometimes to retreat with safety.

4610.—Person and principle should equalise influence.

4611.—The foibles of mankind have many abettors—when profit is the result or expectation.

4612.—How many pursuits there are, friend Lopeon, that support mankind in business or in affluence, and yet, if unknown, would be no loss! Knowledge, or *want* of knowledge, is the test of value.

4613.—Futurity and the past are dead auditories—the present is the living; yet, in influence recorded, all is life.

4614.—Cloud the mind with prejudice, and the light of truth is not made manifest.

4615.—The light of the just soul is an unfailing lamp.

4616.—Use not light to obstruct light, but to increase it.

4617.—Borrow not from evil, for it exacts interest both for will and deed.

4618.—We hope for all things but death; let us hope for that, too, so that the end may be justified. The just end of all should be the hope of all.

4619.—The soul is the light-centre of the virtue—faculties—that takes without diminution.

4620.—Thousands of pursuits, yet unknown, will support industries of the future; for as time progresses, so do the faculties and ideas open up new grounds of research. Necessity increases the need of application.

4621.—Necessity makes pain beneficial.

4622.—There are some sentiments that can hardly be too frequently dwelt upon; while others may be summarily dismissed and not recalled.

4623.—Injury is sometimes greater than its appearance, and appears greater than it is.

4624.—Truth is manifold in light and influence. 2. Truth is not only light itself, but its reflection gives light also.

4625.—Not community of wealth, but of faculty and interest.

4626.—An adherence to nature's laws does not injure.

4627.—*Infinite* space and time are necessary to the scheme of the *universe.*

4628.—Causes proved are justified in the cause, so far as their just influence is involved. Cause is singular, or self-existent—as cause; but proofs are infinite.

4629.—Revolving creative energy is more productive in effect and cause than a possible stationary system. Life is movement and motive power, influenced by change in all its phases.

4630.—Time forms problems—restores or solves them.

4631.—What is unsolvable, consider whether (if solvable) knowledge would be benefited, or our present solutions.

4632.—In some cases, could we be patient like death, life would be recompensed.

4633.—Class is not always unanimity.

4634.—Sentiments are pictures which often come by chance, and made a rule of life. If the world is not chance, our duty may be.

4635.—The Divine Power that can create can re-create. Divinity is no limitation.

4636.—Fortune may favour or disgrace, but she does not threaten.

4637.—There is a great difference in thriving *by* wine and thriving on it.

4638.—Beware of anger—even when concealed. It often begets enmity (a branch of pride)—the poison of the soul, abhorred of Heaven.

4639.—The SACRED HEART—give me to praise, to love, to understand—to justify memory in trial: the armour of the soul.

4640.—More than the soul can deserve or conceive is possible to Divine Justice.

4641.—Strike for the head of iniquity, and tear it down from its pedestal.

4642.—Be calm and wait when desperate courses (countenanced by power) are capable of repetition.

4643.—The mind rests on infinity, which needs not existence for action.

4644.—There is nothing in creation but what is founded on probability and reason. Impossibility has no law.

4645.—Time is inexorable in life and death.

4646.—New theories—as old and received ones—have, and have had, their initiatory stages; new and old must be mutually promulgated. 2. Popularity is a key to wisdom—not the house. 3. The public generally consider number as authority; but the germ-idea of great principles existed before man.

4647.—Most substances are worthy in their place; it is the utility of matter that renders it valuable.

4648.—Position, like money, if left to itself, bears no interest.

4649.—The virtues should not remain idle; there is a rust of soul as well as satiety of body.

4650.—Meditation is often the fruit of discord.

4651.—Existence is the bond of understanding.

4652.—If we analyse language, wisdom may be sometimes brought to light—through the chance opposition of words and sentences.

4653.—With money, opportunity and facility, the book writes itself. Candour is more appreciated by the public than patronage; the production of a book often depends upon money—only.

4654.—A plan devised to include all ideas and suggestions in the interest of progress would be commendable. No well-considered ideas should be utterly lost, for all consideration is philosophy in some degree.

4655.—The fruits of the past—the hope of the future—only remain. Life is the present: the centre of time revolving.

4656.—The squanderer helps to make the power to overwhelm him.

4657.—Nature hath problems—never-ending problems.

4658.—To exhaust, we must first begin.

4659.—There is ever materialization in worldly glory.

4660.—Political liberty should be confined to its own province, and not invade (but conserve) constitutional rights and privileges. Just usages of society have their duties; and liberty, when antagonistic to such, is but the license of party.

4661.—What was pre-eminent before the battle is oftentimes the least after it; and, in general, it may be affirmed that infantry in action is more decisive—cavalry, in retreat.

4662.—In thy best designs let a broad spirit of humanity be considered.

4663.—The triumph of the CROSS—or, to give the idea in the majestic and sonorous *Spanish* (fit language for the expression of Divine sentiment): *Triunfo de la Santa Cruz*—is not subjected to fortune or worldly powers, but certain as cause proved, effect realised.

4664.—Human methods vary—Divine Spirit is unalterable. The Eternal Power cannot, therefore, be assailable or altered by either force or spirit, for HE is the cause of causes of all creative effects, and effort seen in their effects. Effects, therefore, cannot influence causes. . . . [NOTE.—There is no dogmatism in *advancing* positions. My gracious and patient READERS are again reminded, with becoming deference, and referred to some remarks having particular relation to the discussion of these positions in the Preface. Enquiries after truth must not be confounded with infallible *dicta*. With this sub-note I will, therefore, end the *remarks* on my positions advanced. Many of the Maxims also partake of a dual nature (especially those of indeterminate application), and may be said to carry their own commentaries with them. Not in the interests of a *clique*, or even a nation, is this my book issued, but in the interests of HUMANITY at large. I have presented the Maxims generally as they have dropped from the heart, with the blood upon them—warm and gushing—it is to be hoped. Nor has *undue* "revision" (in the ordinary acceptation of the term) been exercised. On the contrary, so far from being a "laboured" work—for the composition of aphorisms imply no inordinate study—they have been given as originally written—*currente calamo*, in the original and unaltered wording, with a few—and very few—unimportant exceptions. Such as they are, however, they are my *own*. No *other* authors have been laid under contribution, ancient or modern. Here may *not* be found: quotations, *extracts, commentaries*, scraps of poetry, notæ, "parallel passages." *The glorious classical phalanxi*, too—the Latin and Greek authors

(for whom, nevertheless, I profess an enthusiastic, if *distant*, admiration) are, as will *have* been seen (if you read to the end), entirely *mis*-represented throughout. But what an unseemly digression! One word more: If I have the good fortune to be translated into any of the leading foreign languages—the Spanish, French, Italian, or German—let me be dealt with in *good faith*. Include *all*—reject *none*. A glance at the APPENDIX OF PUBLIC CORRESPONDENCE will prove (if proof were wanting) that the ORIGINAL EDITION of this unpretentious *brochure* (containing only the first 3237 of the "MAXIMS") was received in a favourable spirit. Certainly several of the "Letters" (selected from a considerable number received) are essentially formal missives. Exceptions may be made, however, to those from West Point, Paris, New York, and Seville, with others, which (slightly) verge on the "enthusiastic." . . . In fine, let me not be *misinterpreted*. *Add* to the Maxims according to the genius of the language in which I may have the honour to be translated—expand the expression—rectify the style or mode. But *traduce* me not. Give me honourable treatment. Remove not the land-mark—alter not the record; and, above all, remember the saving and eternal clause—the Divine injunction—CHARITY.]

4665.—When the great majority of the people decide that a law should be repealed, the law, in its original state, becomes unjust.

4666.—Wisdom, like the elements, may be made beneficial to man, but is unassailable.

4667.—Polite society is more likely to attain power in government than brute force—for intellect leads number; or, when the latter only direct the course of affairs, then is the government aground, or, say, rather, in a *transitional* state. Number cannot lead number.

4668.—Liberality (in money) is more frequently weakness than strength.

4669.—When your would-be patron is a rival, your book is in the position an envious man would wish the patron to be, and hangs "fire."

4670.—He who has learned "thoroughly" has neglected many essentials.

4671.—Thoroughness and assiduity are as the cause demands.

4672.—Futile is the labour of recalling false impressions, unless it be to analyse them and disapprove. Such deserve no record.

4673.—Fashion makes all its votaries publishers—the publication of *body*.

4674.—Reserve is no publication; we must see the book (or picture) to judge them.

4675.—There is no "singularity" in the public—everything is in the aggregate. We cannot visit number.

4676.—Originality springs from desires intensified—nourished by the soul's own fire.

4677.—Desires that cannot be publicly declared should hold no place in the heart of the just-thinking man.

4678.—The heart that sickens at evil has already attained some virtue.

4679.—All created properties need support.

4680.—Time ascends the endless scale of time by repetition, and repetition of causes generates ideality.

4681.—To attain wisdom it is not indispensable we should be unduly abstruse, for the greatest profundity must have foundation, and foundation (if not the cause) is generally simple—in accordance with the rule of nature in her operations.

4682.—To bow to truth is to be victorious.

4683.—There is not a surrender of justice where wisdom's dictum is accepted.

4684.—Mystery owns a cause—as cause, mystery.

4685.—If the road be not too long one refreshment is sufficient, and one good axiom in a book should redeem the rest from utter destruction.

4686.—The fire of a city repels, that of a battle attracts, the brave.

4687.—Non-allied with truth, there is no security or happiness.

4688.—It is not within man's power to make power lasting; after death your influence is only memory.

4689.—We can all be replaced; there is never a void in life. All arts and faculties bear repetition.

4690.—The critic who produces nothing should, nevertheless, possess the knowledge and power of creative faculty. There is some consistency even in an unjust critic—*i.e.*, he may be *just* to his own vocation.

4691.—If truth springs from your pen, let it go forth, like the elements, respecting not, nor fearing man. Truth is the best "apology" for truth.

4692.—The knowledge deem as necessary as the will-duty: all are not competent even to serve the cause of progress.

4693.—Let thy actions be as mirrors of the soul.

4694.—We sometimes accept that we do not admire, but we seldom admire that we are unwilling to accept.

4695.—Compulsion is a powerful motor both in war and peace, thought and action.

4696.—Gold is not worth, except in its true place.

4697.—If the stroke of a sword on a kneeling sycophant and slave to the laws of *convenance* can confer "nobility," let us consider it as a "rank" manufacture.

4698.—What springs from the ground partakes of it. The soul should look upward.

4699.—In a long speech the indispensable or necessary portions of it are as an ounce to the pound.

4700.—Happy is it for man when his cognizance of power is influenced by its integrity.

4701.—The just sentiments of the soul should, if available, be practically applied.

4702.—In the journey of life be careful in the light as in darkness—fate deals in both.

4703.—Wishes are often baits to deceive.

4704.—Truth, and *constancy* in truth—virtues only occasionally exercised—ever have a possibility of downward tendency.

4705.—War, at best, is but a grievous misfortune, if not evil. It *cuts home, however,* and decides what might be otherwise endless

distraction and dispute. The resistance to unjust demands (if power sanctions) is a national duty at all times.

4706.—In every view there is an endless prospect.

4707.—*Maximise* your books, and let us have, friend Lopeon, the *gist* of current literature, and that of old, if we cannot *all* sup at the original source. Life itself is often but a condensation.

4708.—Military governments should see that luxuries never become a source of weakness in the citizen; nor must fashion (too often thereto allied) have *carte blanche*. Classes must be positioned. The interest of the State must not sanction what is opposed to the *power* of the State. Degeneracy is, therefore, opposition, and to be sternly repressed.

4709.—Number and one sometimes agree, but generally differ. Interests, as they are extended, so is the nature of them subject to alteration.

4710.—The future is an unwritten history; but, judging from the present and past, we may safely assume that inventions will progress, as also arts and arms—nor will men degenerate.

4711.—If your opinions be just, so ought also your feelings.

4712.—The fortune that does not injure is the best.

4713.—Give me tranquillity in all things, friend Lopeon, and fortune can neither influence favour nor discontent.

4714.—When just wishes have been realised, count other losses as gain.

4715.—The soul will form and heart will speak, though destiny endeavour to obstruct or destroy.

4716.—Limitation of hope is the best course when the obstructions are (or seem to be) too great to successfully overcome.

4717.—If the eye (first proof of knowledge) be dear to you, so, in like manner, should all the senses be preserved and justly employed.

4718.—Consider and weigh new influences; precipices are found in deviation from the main track.

4719.—There is cause for anxiety, not only in the certainty of evil, but in the appearance of it.

4720.—Life is but a round of repetitions, and ever these have short limitation.

4721.—Designs diminish in worth—as they diverge from practicable use.

4722.—If man's faculty of suggestion be thoroughly aroused, it may suggest work for a world of worlds. It cannot be hoped that even man's reasonable and practicable ideas (in their entirety) can ever bear application or proof; like faculty, possible utility may also be infinite.

4723.—When the cause exists in man, there also is the application.

4724.—Let us mutually control each other's thoughts in philosophy and faculty. Progress sanctions this intermentality—the union and consensus of mind.

4725.—Haste is ever a foe to due proportion.

4726.—The various dispositions of man are more selected than natural.

4727.—*Contentment* seeks no excess.

4728.—How seldom we see power allied to generosity—to all-world progressive sentiment.

4729.—Dignity is outward show—worth, inward.

4730.—Slow is time in repetition when opportunities are past.

4731.—Let truth be just without recompense.

4732.—Cause is the root of things—effect, the branches.

4733.—Conscience demands no evil association.

4734.—Undue severity is influenced by temper and habit. Where habit and custom influence actions, they are more likely to be repeated than neglected or forgotten.

4735.—The longest book can be condensed, as power can be undermined.

4736.—There can be nothing less than a name, for all properties can bear one.

4737.—Ideas are soul-pictures ever recurring.

4738.—Power may be extended when glory favours.

4739.—The adulteration of food cannot be too strongly reprehended. Quality is a cloak of many disguises—commerce should not injure, but conserve.

4740.—Profit from pain is not a just axiom of political or social economy.

4741.—What is subject to fact must also be fact.

4742.—In ill-fortune the temper and habit either controls or is controlled by it.

4743.—They are just repulses as undeserved successes.

4744.—Number is distraction of spirit.

4745.—The cause need not always be presented—when the effect is justified or proved.

4746.—Need is sometimes a good friend to need, but more often a barren hope.

4747.—If there be truth in an aphorism, the expression will right itself in due time. Time develops theory.

4748.—Before the law is often *under* it; beyond the law is no law.

4749.—Do not confound the authority claimed with the possession.

4750.—A man's opinion is generally his criticism also.

4751.—In the regulation of our ideas and motives we should take into account time and probability.

4752.—Much unavailing criticism is spent upon the absent.

4753.—A word-essay book of ordinary ideas, with the general significations, would not be an unsuggestive appendix to the Lexicon.

4754.—If we have not each a life-lexicon, we possess the materials of one.

4755.—There are still many supports of life we wot not of.

4756.—Many things improve by limitation, but the diamond is worse for the paring.

4757.—There is no true advance where wisdom is in abeyance.

4758.—Beneficence of heart is approved by the will, but in the exercise of the virtues it is incumbent upon us to employ them as *the lessons* of wisdom inculcate.

4759.—If there be but one word or position, wisdom can be applied *to it.*

4760.—If exceptions were removed there would be a wondrous dearth of axioms.

4761.—Be not ruled by customs that enervate.

4762.—To the weak man pleasure is a tyrant; to the just, a servant.

4763.—Influence that approves often proves.

4764.—Trifles recorded are more likely to increase in importance as time rolls on than to diminish.

4765.—The practice of the virtues need not be indiscriminate, but exercised in their just provinces.

4766.—Power is not wisdom, but in the just exercise of it.

4767.—Vanity is often the parent of anger.

4768.—Rarity is often in the estimate of it—in the worth.

4769.—Wisdom may spring from chance at times, but prudence is the commentary.

4770.—Comparison must decide the extent of misfortune.

4771.—Broken clouds unite in rain, and what is evil to one may benefit another.

4772.—Manner and bearing impose at times upon the watchful and wary.

4773.—After the event carry your glory: if as a hero, yet do not forget the *man*. Man, when manly, deserves best of man.

4774.—When the cause of revolution has passed by, the sequel should be pacification. Amnesty should ever be substituted for possible anarchy.

4775.—Most of the nations of Europe boast a brilliant *dramatic* record—that of Spain pre-eminently so. Let us hear no more of national prejudice in literature; but mete out justice to that of all nations. The grand literary trio of modern times, also, is the boast of Spain—LOPE DE VEGA, CALDERON, CERVANTES. In what other drama of the nations (and excellencies abound in all of them) can we find the *fertility* of the marvellous and unapproachable LOPE, the pithy and golden-expressioned verse of CALDERON DE LA BARCA, and the noble (human) sentimentality and philosophy of CERVANTES? Let us hope that the era of international *translation* of approved authors—Spain, France, Italy, and Germany—(and the other nationalities) is about soon to dawn. Locked temples cannot disclose their treasures. Let a system of international alliances or unions of literature be inaugurated—an all-world literature—to unite all mankind in one bond of Progress—Sentiment—Truth—Humanity.

4776.—In considering the great importance which must be, undoubtedly, attached to the work (so fertile, too, in original results) of our UNIVERSITIES—those of Europe—the Continent, and America (N. and S.), we must not, on the other hand, overlook some of their shortcomings. As every man is the master of his own letter, so, in like manner, every author is the "dictator" of his own book. Universities are the mainsprings of a nation's progress and development; their manifest advantages cannot be enumerated. They are necessary to us—to the progress of modern thought, of philosophical investigation. *Está bien.* In truth, in justice, in wisdom, in the exercise and diffusion of our faculties, in a broad principle of *philanthropic* CHARITY, are the true "classics"—the classics of the

human heart—and not in the devotion of *all* our best energies, and the most valued portion of our lives, to the study (or acceptance) of a heathen and effete philosophy, with nothing but the "style" to recommend it—ignorant of man's *real* nature: sophistry and error its basis. Let us not forget what we *owe* to the Ancients. We must still continue to consult and study them. To the Ancients (the star that sinks in the west horizon rises again in the east) we owe our languages, our government and laws. In the drama, in sculpture, in the "beauties" of diction and "graces" of style (sense being discounted), in the poetics (delightful, yet most difficult of human arts)—to them (perhaps) the palm. Homer—oldest and best of bards—the mighty Virgil—the dramatic trio—rare old Pindar—the votaries of the lyre—Horace. In some branches of the arts, too, we still find it impossible to improve upon the grace of the Greeks in their sculpture—in their poetics—and in vain strive to surpass the more than Roman grandeur of their architecture. [In, perhaps, the most acceptable of all the arts—music, in the province of melody—we cannot but ever regret that not one of the ancient Greek melodies have come down to us.] . . . But, in their philosophy? Discard it, once and for *ever*. It is not in accord with modern sentiment or truth. Plato has, indeed, given us some isolated positions—eminently idealistic in their tendency—and may be classed as beacons, or approaches of truth. Socrates approached nearer the perfect mentality—who brought down their incongruous system of ethics, the so-called "philosophy" of the time, from its ideal position in the clouds, to take house with plain humanity; and for this reason demands our esteem. It is the *manner* of Plato, again, rather than his weight, that has earned for him the world's admiration. But they were still human, and vanity might not have been without exercising its due influence. Both Socrates and Plato—and the third literary power—the Stagirite, may be added—were unwilling to admit faculties and ideas, unless possessed by "philosophers." They were wanting in the great principle of *comprehensiveness*, upholding a class system of philosophy rather than in its universality.

4777.—Morality may appear severe, but it best bears record.

4778.—The soul records by memory.

4779.—Formality and fashion are not without their uses: we avoid undue observation by not being singular—we incur it by transgressing conventional usages.

4780.—What justly protects deserves service in return; mutual interest demands mutual support.

4781.—Where all is perfection there is no pre-eminence.

4782.—Let us consider wisdom ever as the necessity of the soul.

4783.—A few leading principles branch out and enclose infinity of time and space, the universal influences awhile being increate. The universe owns causes superior to human knowledge or speculation; could we unfold all its secrets, we would find that man, instead of having attained knowledge, has only entered the *threshold*.

4784.—Prefer no cause that cannot be justly defended.

4785.—Equity tempers law—as water, spirit.

4786.—Hope not so much for many benefits as the continuity of one.

4787.—In the continuance of virtues consist their possession and benefits.

4788.—Service should be rendered to a just cause attacked.

4789.—Utility deserves, but does not always produce, profit.

4790.—Endeavour to control the power of habit in what is repugnant to the soul.

4791.—What you are apt to do is only problematical; what you *do* deserves the most attention.

4792.—The present time is always of the utmost importance as being certain; the future is a problem and mystery.

4793.—If we assume the death (or end) of wisdom, so end all things; but there cannot be an end of all creative beings; therefore wisdom is eternal, and knows no end.

4794.—Equitable exchange is the just axiom of commerce.

4795.—Worth in earth is worth in soul.

4796.—You increase fortune by amending the faults caused by it.

4797.—Probability is often confounded with fact. There is neither fate nor fortune until after the event. No victories are prospective.

4798.—The properties of unknown forces and inventions exist—as undiscovered continents before discovery.

4799.—Power and number—the condensation of effect and cause.

4800.—Invention is the division of knowledge intensified.

4801.—There may be excuse for boasting—if assertions made are capable of being proved effects, with proofs multiplied.

4802.—The person may blanch, but print is steadfast.

4803.—If the intention and effect be good, call it what you may. Terms are not principles.

4804.—Wisdom works by truth, as truth through wisdom: dual natures ever inseparable.

4805.—Not your affirmation, but practice; the first is uncertain, the latter sure ground.

4806.—Life may be considered as void of faculties where opportunities are not presented for their exercise.

4807.—The contemplation of the LIVES OF THE GLORIOUS SAINTS OF THE CHURCH—so fertile in just examples for our model, and maxims for our guidance—cannot be too strongly inculcated. CATHOLICITY is particularly fertile in just and holy *examples*. Founded in Truth—one, sole, and inseparable—it cannot, like human institutions, be subject to error. Its doctrine and practice—as derived from CHRIST Himself—are infallible. Out of the Church the soul of man is but a wreck. There is no rivalry with the Blessed—their attributes—Perfection: for all that is Divine, as compared to humanity, is Perfection. From OUR BLESSED REDEEMER to the Apostles, and from the Apostles to succeeding Saints, the Faith has been transmitted—through the Church—to the present time: pure and unsullied. Has not Christ Himself declared in words—now world-widely known—that, out of the Church, there is no salvation? GOD speaks to man through His Saints—those living stars of Religious Belief—ornaments of Heaven *and Earth*;—the Rock of the Eternal Church, the glorious *ST. PETER, the eloquent* ST. PAUL, and the Holy Apostles. The

fatherly interest of the CREATOR in His Church knows no failing—no diminution, but is like His Being—eternal in its influence. Divine Truth, in its very nature, must conquer, being in itself the emanation of the Divine *Energeia*. Contemplate the Saints' Lives—their energy in the service of God—their example (living and holy maxims)—let us ever bear in the memory of our hearts, not for meditation only, but for practice. Let our hearts live ever, too, in the spirit of that devotion (inspiring of souls) of the Sacred Heart. Like them, let us be energetic—constant—charitable: in accordance with the principles (unalterable—as being the authority of CHRIST)—inculcated, diffused, and practiced by the Roman Catholic Church. The Catholic Church is the interpreter of the Divine Truth between GOD and man. There is no other Authority, and the glorious galaxy of Saints—the Fathers of the Church—ST. AUGUSTINE, ST. AMBROSE, ST. JOHN CHRYSOSTOM, and ST. JEROME—to which may be added the Divine ST. BERNARD (the author of the beautiful *Memorare*, and so pre-eminently fervent in his devotion to the BLESSED VIRGIN)—bear us out in these views. Again, the influence of the Holy Saints of GOD reach to modern times, and are still (as they will be ever) employed for our eternal benefit, if we only seek their intercession for us at the everlasting throne of the Almighty. One Faith—one truthful Church—gives one eternal salvation. GOD and the Saints look down upon us. GOD wills the salvation of the Just. Hear the Church—obey her dictates—be firm in the Faith—continue to the end. If we come to modern times—what nation has not been influenced by the great work and example of the ever-glorious ST. IGNATIUS DE LOYOLA—the founder of the great Order named from Our Blessed Redeemer—the Society of JESUS? The labours of the grand Order of the Jesuits have not only resulted in incalculable benefit both to the cause of Religion and Education, but in consolidating the political power of Catholic States—let their enemies assert to the contrary as they will. GOD'S WORK cannot be obstructed permanently by the machinations of the powers of *Evil*. What GOD approves cannot be affected—to its detriment—by the demoniacal envy of Heresy, Schism, or Scepticism. The Angelic Doctor—the *Divus Thomas*—ST. THOMAS AQUINAS (who might, not unaptly, be named the father of modern religious eloquence and the holy philosopher of the Church)—has given us many a profound aphorism—lessons in the pure faith, to follow, maxims (excelling in wisdom—both ethical and political) that even secular States might adopt, and in their entirety. Perhaps the most fertile of all the Saints—a library of Divine wisdom and philosophy.—The glorious Bishop-Saint: ST. PATRICK, too, who brought the pure Faith to Ireland. ST. FRANCIS XAVIER, also, who, if he did not write works, left *examples* (proved by divine miracles—for all miracles are divine) for future worlds to remember and follow. The last that shall be mentioned—for our space is limited—shall be the Saint of Divine and Human Charity—ST. FRANCIS DE SALES—who, in his "Consoling Thoughts," has opened the gate of Heaven—unbereft of hope—to *all Catholics*, rejecting none. An aspiration—subject to the will *of God*. Our Saviour refrained at times to exert His *full power: that the Scriptures* might be fulfilled. Nothing that is just is

impossible to GOD. If the will of GOD sanctions, our Faith and Hope are justified. Be firm, therefore, in the Divine truth—follow and obey the only true guide—that of the Roman Catholic Church—the religion of Spain, France, Italy, Austria, Germany, America (North and South—the greater portion)—of Erin (ever steadfast in the Faith), and of all generous nations. The Saints have not died—they live *now*, in their influence. Their intercession will ever avail us. The power of GOD is above any material universe, and His WILL is the Redemption for the truly humble—in faith unsullied—and humility of spirit. In the GODHEAD—the Trinity—may be exampled for man a great United Principle: the Three, or Trional, States of Existence—past, present, and future—of the Saints: Divine and human in justice. As its name implies, CATHOLICITY is universal in its application—one Fold—one Shepherd—one Faith—human and DIVINE CHARITY.

4808.—We can no more retain every idea than recover all lost ones.

4809.—We are generally our own models of perfection.

4810.—A public book of record of the SUGGESTIONS [sentiments or ideas, designs and works] of the people (willing to contribute) would serve the cause of progress. Hitherto have we had but books *for* the people; let there be also books or records *by* the public. A census of faculty and design.

4811.—Desert should not assume, but act.

4812.—Necessity condenses rule—and enlarges use.

4813.—Despair is no resource; substitute hope rather, for that is reason.

4814.—Look for the semblance of mentality in all reason. Man is his own commentary. What is here presented is your own mind, under different forms, for addition or condensation. Reason, like the air of the firmament, is the property of all; let all, therefore, be concerned in the promulgation of its lessons—truth (Catholic faith) being the standard.

4815.—The need is not always acknowledged where the opportunity has been neglected.

4816.—Arguments should terminate, for the time being, with just proofs.

4817.—Association is, frequently, prejudice confirmed by example.

4818.—The greatest force should still be controlled by reason. War should be so conducted that the verdict of history shall justify both combatants.

4819.—Feign things according to nature, not will.

4820.—Sound wisdom is above genius or faculty.

4821.—There are no flaws or faults in designs favoured by Heaven.

4822.—Let us have more exercise of faculties common to all than the examination of them.

4823.—There is material for contemplation in every movement, idea, or effect.

4824.—Power may necessitate new wants, but nature is content with few.

4825.—The *ideal* world is still bound by practice—as materialism *by ideality*.

4826.—The virtues change their positions, not their effects.

4827.—Credit is not always impartial, but impartiality should be credit.

4828.—There is no favouritism in the elements, nor is destiny to be controlled.

4829.—As far as the human mind can discover or penetrate, there is ever an eternity of design, invention, or faculty beyond.

4830.—The mind revolves when it cannot proceed, and time compels the observation of time.

4831.—Possession is sometimes fertile in wants.

4832.—What is eternal ever demands the consideration of the soul.

4833.—Mottoes are too frequently assumptions only, built upon a structure of prejudice.

4834.—Nationality—when widespread, and with number—dies a slow death.

4835.—Faculty has its scope best in those dispositions favoured by time and opportunity.

4836.—There are no half ideas. Every idea (as a sole idea) is perfect in itself, but the application is not always so: the further we go from a point, or situation, the less distinct it will become.

4837.—Theory is anterior to practice—cause to effect.

4838.—What ceases to be just ceases to be a true benefit.

4839.—The greatest earthly power is controllable.

4840.—A nation's flag should be the emblem of just and liberal sentiment, no less than of power.

4841.—To cherish the memory and preserve the works of the poets is ever an honourable sentiment in a nation.

4842.—A reflex of his own thoughts is grateful to the reader: an introduction of sympathy not formal. 2. Readers are the dictators of literature.

4843.—Placate rather than imprecate; submit rather than dictate.

4844.—Power and fate are stern commentaries.

4845.—Both hypocrisy and the assumption of it are controlled by interest.

4846.—The duties of the governed must not be confounded with the disadvantages.

4847.—Opposition and defence are two forces seldom equal.

4848.—The present ever assumes to be a vantage-ground over the past.

4849.—Influence is not only force (or power), but the approval of it also.

4850.—Long-continued influence is fertile in descent.

4851.—People are more apt to forget those who may be of no service to them.

4852.—Distance is a weak alliance.

4853.—Where a character may not be justly assumed, imagination must supply the deficiency.

4854.—It is but just that the public should decide upon its own *interests.*

4855.—Sum up the greatest amount of human happiness, and *perhaps the dis*advantages still preponderate.

4856.—Wisdom never profits in that wherein it is transgressed.

4857.—Virtue is both example and proof.

4858.—Great truths are not the less when condensed, for wisdom is essence and power.

4859.—The world is full of opposition, but virtue is the true conciliation.

4860.—We are subject to many forces and dictations of which we are not cognisant.

4861.—Charity is not weakness, and is sometimes victorious over power.

4862.—Publicity is myriad-formed in application.

4863.—Applied ideality is theory unmasked.

4864.—Regard no precepts that are not conformable to reason—sanctioned by Divine law.

4865.—Causes outnumber known effects.

4866.—Disputations and origins are of many homes.

4867.—Excess seeks variety, yet weakens; virtue's repetitions gain strength.

4868.—As riches unjustly employed, or promised gifts withheld, so are faculties unexercised.

4869.—An approved maxim will furnish texts for a library, and every idea or subject possesses materials for a volume; for what is capable of addition may be regarded as a library or lexicon.

4870.—Conditions may change the theme, but not the cause.

4871.—There is more latitude in reason than in speculation, inasmuch as proofs can be adduced and worked out in the former; whereas, in speculation, there is nothing actually tenable.

4872.—Wisdom must divide the line between want and prosperity.

4873.—Not only are ideas capable of infinite expansion, but their explanations also.

4874.—Inequalities are governed by equal causes.

4875.—It is the wrong consideration of remedy that frequently influences our action.

4876.—He who does not repine at ill-fortune is apt to duly value prosperity should it favour him.

4877.—The publisher's dictum is more powerful than the patron's favour.

4878.—Pay the same deference to the maxims of your own (proved) prudence or economy as to the order of a benefactor.

4879.—Opposition is frequently the rejection of sentiments.

4880.—Events displace each other in importance, as new hopes arise, by the probability of their realisation.

4881.—Charity of soul is generosity of intention.

4882.—Seek not only the just approval of others, but also of your own conscience.

4883.—The truths of conscience may always be declared before the world and applied; what affects business solely and ordinary motives need no publicity.

4884.—Books (ordinary and non-doctrinal) are generally but as thoughts committed to the world—ever variable in their application, as each *individual reader* may approve or condemn.

4885.—There is no difficulty in being just, either in intention or act.

4886.—Nature is fertile in defensive sentiments.

4887.—Assertions before the deed or occasion are as theories untried.

4888.—Number encourages or threatens as it may be considered or used.

4889.—Good principles increase only in their proofs, but the original cause is unalterable.

4890.—Invention creates new wants; yet is the convenience of every age sufficient for it.

4891.—We must not confound speculation with mysticism; for speculation may produce what is in accordance with reason, while actual mystery generally remains unsolvable. What is untenable may not always remain so.

4892.—As the present is in relation to the past and futurity, so is wisdom the central point of all our ideas and faculties of the soul.

4893.—It becomes the moralist to submit with humility his general propositions, rather than presume to teach all. Assumption precedes acceptance.

4894.—Wisdom is a domain open to all—without tuition, without precedence. Prudential axioms are of nature.

4895.—The wider new systems—in the arts—are promulgated, the more likely their leading principles are to be misinterpreted. Opposition opens up extensive vistas.

4896.—Error is the sieve of knowledge—barren of just proof.

4897.—Truth bears proof—error confounds it.

4898.—In losses we lose also the drawbacks.

4899.—The precept for the occasion, and acted upon, is the substance of wisdom.

4900.—What is available hath double advantage.

4901.—All causes are old—if we look to the future.

4902.—Memory arrests time, and even makes the past profitable.

4903.—Reason and just principle override all enactments.

4904.—If alliance be strength, reason should bind or consolidate it.

4905.—Reason and power combined in a State need fear neither ordinary difficulties nor adverse circumstances.

4906.—The mind often decides when the will does not perform. When we make our own laws their transgression is also borne by ourselves.

4907.—Decision is not always expression. 2. The tongue gives and demands labour.

4908.—To analyse terror weakens the support of it. 2. Analysis discovers weakness and strength.

4909.—Ideas—first-born of the mind and last possession.

4910.—To live in the contemplation of the Divine Beneficence (which is the wisdom of the soul), and the observance of its lessons and duties.

4911.—If we could always live in a sphere of wisdom, knowledge would present itself without effort.

4912.—Virtues are new and old, and of all time.

4913.—To destroy the power of evil is to build up forces of virtue.

4914.—The DEITY who originated the Universe and Cause hath *cognisance of all.* 2. There is an universality of secondary causes—*infinite in effect* and application.

4915.—Duty well understood is either pain or pleasure in a just cause. 2. Duty is wisdom with conscience for its friend.

4916.—There is no moderation to be proved in what is unsolvable.

4917.—Every book contains matter for a myriad. Subjects (like ideas) are, of a necessity, innumerable; for what has limitation is neither subject, practice, nor theory.

4918.—Profusion is the proof of money, but not the just use of it, for excess is ever in extreme.

4919.—Diversity may light on truth, but plain knowledge secures it.

4920.—Except for speculative reasons—to propound positions, let us first consider if they are tenable.

4921.—Speculative ideas may wander, but should rest on reason—not improbability.

4922.—A maxim may be formed upon every instance, for wisdom is never outplaced. Positions are of positions.

4923.—Points, positions, and rules are but of the ideas; natural wisdom is intuitive, and if the result of inquiry be reached, formal rules can be left unconsidered.

4924.—There is delight both in action and meditation; but the best course is to use both, and the present time, justly.

4925.—The author affirms much, but the reader can more; for the longest book may be exceeded by the commentary. Publicity is the test of position.

4926.—Who can be offended at general axioms that apply to all? Generalities that weaken force in argument may result in power in practice.

4927.—It certainly appears to be an anomaly, in essentially independent and popular representative government, that monarchical usages or customs should not only be cited, but adopted, as constitutional precedents.

4928.—Revels are ever inconsiderate.

4929.—Interest levels conduct; often is the applicant above the benefactor.

4930.—If SAINTS taught in colleges, their instruction would be on the lines of many of our excellent convents—those of the SACRED HEART (Divine name and model) and the GOOD SHEPHERD, for instance, with others. In fact, the advantages of convent education for the *young* (a blessed vocation, too), both religious and secular, cannot be too highly estimated.

4931.—Wisdom is myriad-souled: with positions and applications, results and causes, multiform. We cannot realise infinity of faculty; but its possession, or *energeia*, is no satiety.

4932.—There is a kind of universality in every idea, not only as existent, but also in application. All things may be generalised.

4933.—Knowledge is the map of theory.

4934.—Honour the PRIESTHOOD, for their whole lives are dedicated to the service of GOD: the interpreters of Christian Doctrine (identical with that taught by CHRIST to the Apostles), of which the CATHOLIC CHURCH is the sole and infallible repository. The Priesthood, *monastic and conventual*, are just vocations—recommended *by the SAINTS themselves*, and, consequently, more to be valued by

those whose object is the eternal salvation of souls, rather than the maxims of worldly prudence. The principles on which they are founded die not, for they are eternal. Neither do they know any diminution. The number of the faithful increases with the age and progress of the world. God is ever with the Church, because it is His Church: the one, true and inseparable. His light and inspiration ever descends upon it and strengthens.

4935.—The scope of the sentiments alter with the position and necessity.

4936.—Invention is only marvellous in its possibility; improbability is never a foundation of nature.

4937.—Not contemplation only, but its continuity and fruits, must be considered.

4938.—Repetition knows neither loss nor non-being.

4939.—To repine is sometimes to regret benefits secured.

4940.—To possess and to solve are distinct: understanding we all possess—not so the solution. How can we reasonably expect to solve *all* mystery when we cannot even solve the mystery of our own being? But, even if we could, faith would be unalterable. Granted a mystery *exists*, there is no improbability. Existence is always fact.

4941.—The right is complacency and justice, however received.

4942.—Speculation loves to debate on indefinite ground. If nothing be the subject of disputation, much still may be *advanced*, and even result in fact. All results are of a nature real, but nothing knows no idea.

4943.—The power of conquest makes sometimes the necessity of it.

4944.—Just respect is kindred to sympathy.

4945.—We may overlook the best where all is gold.

4946.—The cause of sentiments need not always be advanced to judge the necessity of them.

4947.—That which is inevitable has general application.

4948.—It is reasonable to hope that human faculties, invention, and power will increase in the future, as the present overrules or outnumbers the past. 2. What has been effected may be increased, for number enlarges number.

4949.—Indelible are the records of conscience.

4950.—Judge fictitious those wants or wishes that will not bear the test of reason.

4951.—Possibility may for the time be indefeasible, but improbability has no reasonable status. Ideas must be centralised before being generalised.

4952.—Many are the assertions and positions of authors that are just only in the intention.

4953.—Disingenuousness clouds literature as in a shroud.

4954.—Much power is much privation.

4955.—The picture or journey of Fate is as the shadow of the dial.

4956.—Error rises to the surface like indifferent fortune.

4957.—Power has generally more adherents than the justice of the *cause*.

4958.—*What* peace rebukes war often sanctions.

4959.—Precedence strengthens violent measures rather than remedies them.

4960.—Begin and end, at times, before the bell.

4961.—Truth can best bear its own work.

4962.—Humanity makes position valuable.

4963.—Custom itself has been inceptioned; new ideas must precede new customs.

4964.—Novelty is but alteration of preceding systems—extended in their uses.

4965.—Power subject to alteration is not thoroughly reliable; and stability, though deemed a fact, is but an idea.

4966.—Retrenchment of extras is the moderation of riches.

4967.—Necessity may have a wide margin of free will, but moderation is the just boundary line.

4968.—Fate is a kind of dumb wisdom. 2. Voices that are heard may be weighed, but wisdom can teach without expression.

4969.—Trouble is not removed by the contemplation of it, but by the remedy.

4970.—Not only remedy, but what proposes remedy, demands recognition.

4971.—Have the best works been lost, or can the best be produced? Futurity is free scope—an infinite domain; and number sanctions probability.

4972.—Logic existed before the forms of it—as all books have been preceded by their subjects.

4973.—Valour is sometimes compulsatory, and necessity alters conditions.

4974.—If you light on the best at the first step, you need not pursue that cause further for the time. Consider well efforts that alter first successes.

4975.—Patience is the monitor of action.

4976.—Injustice exists but in its transgressions.

4977.—Caution in difficulty is reason in action.

4978.—Power is far from speculation, although its origin may have been derived from it.

4979.—Power should decide the extreme. To maintain the just *prestige* of a nation is the duty of Government.

4980.—Ideas and positions could be advanced without end, could we deal satisfactorily with the exceptions. The unfailing solution of objections is kin to mystery.

4981.—Every just idea is principle.

4982.—Each book has its own province, as word its position.

4983.—Determination is not always solution.

4984.—Delusion misplaces truth and distorts fact.

4985.—Teaching may be considered as opposition—learning, unity of sentiment.

4986.—Reason is no enemy to fancy, but rather strengthens it.

4987.—Change is the sphere of mortality.

4988.—That which is bestowed should justify giver and receiver.

4989.—To form is better than to investigate—to prove, than question.

4990.—The judgment blends all the sentiments.

4991.—Literature is strong in forms, divisions, assumptions, "unities" of drama and the poetics—rules originated by an authority without authority—confounding essentials with excrescences—one vast confusion. Henceforth, let it be an open domain—liberty of action—and *motif*-power—with reason and nationality our mentors; and, with regard to our "second parallel": add new words or terms to all languages—even to satiety. Philology has been, hitherto, too much circumscribed. A language that is limited and stationary can never be progressive. Number is power in the lexicon, as in politics.

4992.—The great principles of human justice still hath strong guards of dependence in every liberal nation. Virtuous principle is yet a match for anarchy. An army is natural principle embodied.

4993.—A system promulgated is fertile in examples, which spread as branches from the tree. The cause is the frame, as the protection, of principle.

4994.—We may *compose* as we read, and in an indifferent book [yet few books there are that do not afford infinite titles for books; nay, conversation, too, endless in form—a hint for our dramatists or fictionists] we may consider the *words* as affording subjects of thought, apart from the matter disputed.

4995.—Present misery may be future peace.

4996.—Public acceptance is a lease of futurity.

4997.—Books are the friendships of souls—present and past.

4998.—The drawbacks of an age are generally balanced by its excellencies.

4999.—The greatest store can be added to, as the simplest idea expanded. No principle rests with limitation.

5000.—We oppose the works of man, but cannot those of nature.

5001.—Persuasion is oftentimes the gilt on bad metal.

5002.—Current influence is more than gold.

5003.—Designs may be conceived in a moment that would require centuries for their due application.

5004.—We must, of a necessity, occupy time, but cannot exhaust it. Cause-subjects can never be terminated.

5005.—Formality permeates all literature, and yet these formal rules and restrictions are not of nature, but art, transgressing in many essential points nature's precepts.

5006.—Variation is the productive ground of known science and unknown power.

5007.—The soul should be the receptacle of just ideas—truthful axioms.

5008.—Promulgate wisdom without conditions.

5009.—Appearance is, oftentimes, the cause and result.

5010.—Authorship is but the disposal of forces; the lexicon, like the air, is common property. Dictionaries have no rights.

5011.—Imagination uncontrolled is improvisation without a proviso.

5012.—Fate ends with the tombstone.

5013.—*Reading* shows what has been effected—meditation what *may be.*

5014.—*Be only* indulgent in those things prudence approves.

5015.—What is unacted is no proof of demerit. Each nation has its classical drama, independent of any stage.

5016.—There ought to be some power to control fashion when it approves that which is inferior. Again, fashions that affect the military status and *health* of a nation should be sternly repressed. The majority of modern fashionable usages and customs in society (who invent these ordinances—more despotic than the edicts of the Medes and Persians?) might be abolished, or kept in abeyance, and with advantage. The *State* is above fashion; let fashion, then, submit to reason.

5017.—Books are necessary in number—as the growth of new ideas with every age.

5018.—Pain is the caution of nature.

5019.—If the public decide upon conventional forms, alteration (or innovation) is of slow growth.

5020.—To receive is not, necessarily, to commend.

5021.—Form is but custom—the matter is the criterion.

5022.—To publish is submission; but *pronunciamentos* are not authorities.

5023.—Undue haste with power is law in jeopardy.

5024.—The desire of good is the inception of it.

5025.—Expression is a veil of mystery.

5026.—Obstruction is oftentimes the outcome of vanity on both sides.

5027.—The understanding is never single, but multiform in strength.

5028.—No works of man can outvalue the worth of man.

5029.—It is our application that distorts wisdom and clouds sense.

5030.—Take due care in the consideration of both pleasure and pain that the mind be justified.

5031.—Power that advocates excess is to be reprobated; and better is it to possess no power than to be without responsibility.

5032.—Publicity (which is the knowledge of many) enlarges the application of causes proved or ideas advanced.

5033.—Let time and wisdom still control patience.

5034.—Revenge is grounded on unjust sentiment: as affecting liberty of the will and action in others.

5035.—Memories are the tablets of the soul. There is a wisdom in contemplation, as in expression—a record.

5036.—What contributes to the proof of any reasonable position or axiom deserves recognition.

5307.—Assumed equality of power includes also equal responsibility.

5038.—Science increases power and diminishes effort.

5039.—Decision is the order-tone of policy.

5040.—Resources duly employed give the growth-power of nationality.

5041.—Just discernment is the mirror of prudence.

5042.—Strict impartiality is one of those sentiments often praised, but seldom followed. In history, and literature generally, it may be considered an unknown force.

5043.—Causes own their own solutions and responsibilities.

5044.—The power of a State is a moving scale.

5045.—Myriad forms of inter-sentiment (or intermentality) may spring or be derived from proved or unproved axioms.

5046.—Time is ever of circumstance. Variations of force are keys to possession and power.

5047.—Celerity oft begets wisdom, but is more frequently an excuse for it.

5048.—Number applies to all things, for there is nothing unallied.

5049.—Necessity and time frequently eclipse fortune, if they do not hasten it.

5050.—Support is not always proof.

5051.—License is rather the insecurity than the proof of liberty.

5052.—Not above or without it, but under just government is the truest liberty.

5053.—Let the constituted authorities of a State ever endeavour to be just in their motives. Just motives control just acts.

5054.—Wisdom's rules are simple in execution—just in result.

5055.—Just is the opposition to power that exceeds its due influence. What is in excess is ever illiberal.

5056.—Success should still be tempered with caution.

5057.—Hope is the guard of invention; design, the voice power; production, the restoration of former forces.

5058.—There are countless forces that affect us, which, nevertheless, we are destined never to discover.

5059.—We are affected by the sentiments, but we cannot affect the sentiments themselves.

5060.—The sentiments are leagued with each other, and the soul advances some while retarding others, as wisdom directs, or as the occasion may require. There is no power without a certain degree of unity, for mutual support is the great necessity of all forces.

5061.—Sternness is a military vice as well as virtue, and should be regulated by just interest and policy.

5062.—Common sense is frequently uncommon wisdom.

5063.—Life is a series of positions: ever varied, yet theories in all.

5064.—City land is the property of the city and Government, subject to resumption at any time.

5065.—Restrict the power of capitalists in the purchase of land out of due proportion to the public interest. The resumption of lands should ever be the reserve power of a Government.

5066.—Respect that flag which is allied to a just cause.

5067.—False representations in any contract should, in the strict interpretation of justice, render it invalid. The law should not support views or actions contrary to recognised principle.

5068.—Justly defend the rights of all; evil deserves no favour.

5069.—There is no excess when reasonable expectations are gratified.

5070.—What is approved by the Divine Authority is incorruptible in life or death.

5071.—All that is beyond the necessity of a work *could* be excised; but we must not strictly apply this position to works of imagination —the drama, poetry, or fiction—for latitude is their necessity. *Even verbiage* may have its uses; and it in nothing else, there may *be a choice of* words, with expression varied.

5072.—What is that which knows no age, birth nor death—always in being, yet neither new nor old? The public.

5073.—If that which *is* may not be, can that which may *not* be (because it *is* not) *come* to be?

5074.—Questions rise on questions, like power on power; solutions known and unknown, beyond all human ken—endless; also the similes or comparisons of each, infinite as the specks or atoms of the Universe.

5075.—Life is ever fertile in themes of life.

5076.—Difficulties are life's problems; it behoves us to exercise our power and use our influence on behalf of the afflicted.

5077.—Compensation should not exceed equity.

5078.—There is always occupation for life, ending only with life.

5079.—The past is realised; the present, occupies; the future, to be solved. In all things there must be unity of perceptions.

5080.—Sympathies, before being declared, should be observant.

5081.—Truth bears best its own recognisance.

5082.—Let just sentiments be exchanged without diminution.

5083.—The greatest haste must be patient for the result.

5084.—Mutual aid and submission are the necessities of cause and effect.

5085.—Many are still the advantages that may not be restricted.

5086.—Money lessens exception.

5087.—Presentation and acceptance should be the equity of sympathy.

5088.—Arrogance demands more than a just compliance can endorse.

5089.—Repetition makes one cause endless in effects.

5090.—Events are the unfolded problems of destiny.

5091.—When the end can be served by delay, promptitude is misplaced.

5092.—Trifles sometimes profit, and labours risk no advantage.

5093.—Fortune allied to truth may command knowledge, or its effects.

5094.—Let there be no bar to the publicity of just design and knowledge capable of being applied to human service or wants; nor must we demand practicable application in all submitted. Ideas ever precede inventions, and are the causes of them.

5095.—We are often indolent when the cause demands activity, and neglectful in important affairs.

5096.—Destiny meets many questions.

5097.—Mystery has this advantage, that it is fertile in ideas. Speculation has no tether.

5098.—Responsibility is the precipice of power.

5099.—Thou art, indeed, of importance and station, friend Lopeon (who boasts a constant friendship, although imaginary—many friendships are imaginary), if the world hath necessity of thee.

5100.—You can never make nature a blank: destruction of force or matter is but their removal.

5101.—There is nothing unoccupied; while there is space there is never want of space.

5102.—Knowledge, like time, is never completed; the farthest journey we can travel hath still stages beyond.

5103.—There are two leading forces in man—the inward and outward soul, conception and realisation. We cannot opinionate without being affected by one or other of these. What is affected by outward force must not be confounded with inceptive opinion. Still, like some other assumptions in this book, what cannot be proved is submitted. Even a themal question, for friendly dispute, has its advantages.

5104.—There are no exceptions apart from change.

5105.—The warnings of nature are not to be ignored.

5106.—When death presents its bill it must always be met.

5107.—*Hauteur*, pride of heart and conduct, are bastard dignities.

5108.—The just necessities of the people warrant only the change of constitutions.

5109.—The vision of right is theory in substance.

5110.—Feeling is often thought, or the occasion of it.

5111.—Many are the thoughts unexpressed, and expressions not thought of.

5112.—What affects us most may be termed the feelings of the mind. If the effect is the same, the expressions may vary.

5113.—Time—ever flitting, ever coming: all is replaced by new forces.

5114.—Revolution is sometimes a card of invitation to the bold.

5115.—To control number is victory; to control mind is approval of minds.

5116.—Property and power can never be equable.

5117.—Life and death are both of perfection as they are justly used.

5118.—Virtue is a globe of perfection—truth the centre.

5119.—Secure right theory and you may command practice.

5120.—To originate an art is better than to practice or approve of it.

5121.—Favourable results achieved are the tests of theory and approval.

5122.—Often are the means at hand to do good, and the inclination absent.

5123.—Rash motives are positions—out of position.

5124.—We often seek the cause when we are controlled by it. Consideration must precede solution. Could all mysteries be solved, the soul might be inclined to materialise, at times, even known effects.

5125.—The leisure of the righteous is still just occupation.

5126.—There is never a dearth of objects either to pursue or disregard.

5127.—Confidence should lean on power of effort.

5128.—Simple explanations have their limits, but questions or theories are unlimited.

5129.—If fortune possessed mind she would often relent.

5130.—Judge of the ruler, not by his intentions, but acts.

5131.—*Agreements* entered into (except on the basis of cash) is *possible law* in prospective.

5132.—Endeavour to thwart, not the pride, but the machinations of the scheming or dishonest.

5133.—Decision is a maxim—adopted if not expressed; and an occasion may be made fertile in them.

5134.—Ridicule is the consort of vanity.

5135.—Worth is the test of value—value of worth.

5136.—From one there is history; from history, variance.

5137.—Nothing is of worth unless in its relation to humanity.

5138.—All knowledge must be partial, as additions or extensions are possible.

5139.—As designs must be disclosed to be of use, so should truth be diffused and proved.

5140.—The greatest and justest liberty is controllable. Let duty command. 2. New forms—new powers. Work seeks for worth—labour rewards.

5141.—What descends to bless hath power to raise.

5142.—Time and necessity make the best laws.

5143.—We can neither diminish the air of heaven nor the store of wisdom.

5144.—Life is a continuous round of problems to solve—maxims and ideas—positions to determine.

5145.—Let us not lose sight of the benefits of life when we discuss the disadvantages. We should ever be *just* to this our present state.

5146.—That law is best which admits no partiality; there should be no distinction of class in a court of justice.

5147.—It is the right use of precepts that benefit, rather than the knowledge only.

5148.—Stability is a portion of wisdom, not all.

5149.—Expression and ideality are myriad-form and allied to number, which cannot be satisfied.

5150.—Hope and imagination are bad exchanges for lack of prudence.

5151.—Confidence is excellence, if proved by truth.

5152.—The greatest space (as the smallest atom) is surrounded and affected by unseen power. Nothing without its history and individuality.

5153.—Comprehension (in submission to reason) is fair ground of research.

5154.—Knowledge can be equally tested in all places.

5155.—Prosperity is too often the sink of riches.

5156.—Dependence is the fertile theme of disconsolate maxims. All thoughts may be deemed maxims as capable of being formed of them.

5157.—War changes hope and alters destiny.

5158.—Hypocrisy has a golden lining.

5159.—Power need never want service; conscientiousness, duty. 2. The power of conscientiousness makes duty strength.

5160.—Desert should still be increased with the last proof.

5161.—Will of good is the truth of intention.

5162.—The virtues seek for all when prudence requires sufferance.

5163.—Evil anxieties are self-imposed labours.

5164.—Be true in heart—steadfast in resolution—the justice of the cause concurring.

5165.—What is beyond moderation is either loss or weakness.

5166.—We must bear that which is unalienable: life is the last possession.

5167.—We must be true to each to justify each.

5168.—The true heart has ever a store of benefits.

5169.—Life is a palpable virtue or evil—as it is in accordance with wisdom.

5170.—Wisdom, the eternal principle, preceded man, as it will survive his end.

5171.—Be patient with necessity—we may rule it only by being ruled.

5172.—Emptiness is but a chimera of the mind; there is no empty space or loss in time. Occupation is part of cause and effect in all things.

5173.—Witnesses give a fillip both to reason and bravery, perhaps to all the virtues.

5174.—We secure success oftentimes through inequality.

5175.—The social cigar and honest pipe have often proved the thinker's friend: the symposium of smoke—fertile in simile.

5176.—A good *winey* throat is, at least, a guarantee of profit—to the seller.

5177.—Happiness is but a vision of the mind, in which the heart has no constancy.

5178.—When the law overlooks, or is at fault, let it be our duty to either serve or amend it.

5179.—Where there is honour there is no servitude.

5180.—Not just principles (only which sit well upon all), but conduct guided by rectitude.

5181.—Let wisdom and virtue ever find in thee a defender—an advocate.

5182.—Be not too curious with unknown forces.

5183.—What is intended for support often causes defeat.

5184.—Expression should never evil will, yet are ill-wishes no support to the evil.

5185.—Speculation that results not in anything useful may still exist as real or suggestive theory, deserving only man's regard as affording suggestions that may ultimately lead to practice or adaptation.

5186.—The subject or pursuit that profits one is always ready interest.

5187.—Profits reaped day by day is a time of gold.

5188.—The opinions of historians (as opinions) are ever debatable. In considering history let us separate the sound from the theory—opinions from the facts.

5189.—Endeavour to build upon a strong foundation that which is to stand the test of time.

5190.—Number is often destiny in the attack.

5191.—There is no ambition so high but prudence may regulate.

5192.—*When* we despair of the cause, independence is put to *hazard.*

5193.—War is destiny, but with two chances. Ponder well before submitting either to the ever-changing decision of fortune.

5194.—Will is stronger in defeat than victory, but weaker in action.

5195.—Ambition not commensurate with its power lives on a precipice. 2. Danger is not less danger when it becomes habitual.

5196.—The cause presents itself—the opinion forms; opinion is not always judgment, but precedes it. Some results follow all things.

5197.—Many influences contribute to form public opinion: causes which can never be thoroughly discussed, for they are innumerable.

5198 —Want of knowledge in extremities is where the senses are at fault.

5199.—It does not always follow that what is immature at the outset will always remain so.

5200.—Time directs when to ignore or implore conditions.

5201.—Benefits gained by benefits are equitable exchanges.

5202.—The time is well employed that improves the knowledge of our failings to remedy them.

5203.—Civilisation is in accord with the progressive power of States. It is destined to rule with iron will and resolution of forces.

5204.—Literature is the home of the intellect.

5205.—First readings are generally the first fruits.

5206.—Value must not accumulate in every place.

5207.—The law must be stern, because justice that is yielding is against the spirit of law. Let the causes determine, yet still to the judge must be conceded liberty of interpretation.

5208.—Printing binds all nations in a league of intellect.

5209.—Books outlast great houses and pedigrees. A book has survived a race, for where there is no record is there no life to record.

5210.—We cannot justly decide unless knowledge be confirmatory.

5211.—If the cause justifies the will, the act must also be just, for justification knows no exception.

5212.—Where anger makes the merit, the cause must be just.

5213.—There would be no hazard but for the brave or adventurous. Discovery, or useful knowledge, justify dangers.

5214.—Hate considers not the true definition of it.

5215.—Deeds are sentiments realised: no action without its corresponding or influencing sentiment.

5216.—The leisure of some is the labour of others.

5217.—Principles are causes: some ever recede and follow.

5218.—There is no true peace of soul except under the Crosier. The Cross is above all human standards.

5219.—The opponents of the CATHOLIC FAITH may as well endeavour to control the order of the universe as that of the universal Church—CATHOLICITY—which has been founded by the Divine Authority and Will. Heresy (which works out the sentiments of the infernal powers) has already been pre-judged and condemned. CATHOLICITY is benignant, charitable, just—of undivided sentiments in truth. It can never be affected or controlled to its detriment.

5220.—Divine promises (which are as eternal laws) know no *deviation, neither* can they be controlled.

5221.—Diligence in truth is better than a rich man's surety.

5222.—Trust not even the just with *power* to injure.

5223.—We may point the way if we cannot direct the conduct.

5224.—To save number, exceptions are bound by no strict latitude.

5225.—Fads increase with the profit of them. Profit is not of the retreating genus.

5226.—Glory is ever partial.

5227.—Armies and navies are the preservers of power and independence.

5228.—Time, at length, will know no distinctions.

5229.—In prudence the just senses die last.

5230.—Gold gilds all actions.

5231.—Respect is often built upon the foundation of hope.

5232.—The mind is generally sufficient for its accustomed fortune.

5233.—Many positions and mysteries come to the surface in conversation—many solutions hazarded, but improved.

5234.—Direction makes its own exceptions.

5235.—Science has no heart.

5236.—Look for no genuine love of art where a society *clique* rules.

5237.—A People's Hall for the discussion of public wants, with free entry to all, and open doors. To admit a free record of all human design and faculty. A public Press, too, to enter a record of all suggestions submitted.

5238.—The severest law cannot go beyond the sword.

5239.—In every act or opinion of the heretic there is always a poison strain.

5240.—The soul is the receptacle of wisdom.

5241.—Each man's mind must interpret his own feelings; the sentiments declared we can only judge.

5242.—Strategy is wisdom—influenced by art and legitimate deception.

5243.—Praise that advances a cause is money.

5244.—Weakness may wear the mask of strength, but proofs unfold.

5245.—Declaration is only power in will, the acts must prove.

5246.—There is no history on assumption.

5247.—Hope knows no entire submission.

5248.—Wrest not the truth, or event, to ill interpretation.

5249.—Fictitious are those desires that reason and possibility sanction not.

5250.—Power is the field-marshal's weakness, or strength.

5251.—Will and stamina in the soldier are better than a bold front or length of arm.

5252.—The will of a powerful nation is stronger than its armaments.

5253.—Invention knows no boundary-line.

5254.—Let the population be considered as the probable forces of a great nation.

5255.—Ideas of right are bulwarks against wrong.

5256.—Time lessens the importance of events, but increases the *knowledge. The* greatest events come at last to the peasant's home.

5257.—*Custom* and authority make value.

5258.—In truth shall virtue find her domain.

5259.—Creation knows no loss.

5260.—Good deeds are flowers that blossom in futurity; nor are their present bounties stayed.

5261.—Where exceptions rule positions are but interrogatory.

5262.—Truth in office is just regard.

5263.—All have their prejudices. Bear thine own. We are not responsible for the prejudices of others.

5264.—Knowledge is the beacon of fortune.

5265.—We are always either before or after war and peace, and so of all events.

5266.—Recovery is second life.

5267.—Philosophy gives many records, and record many philosophical systems.

5268.—Appearance and description seldom tally.

5269.—There is no just competence without truth.

5270.—The will is power in riches, leading action and labour.

5271.—Seldom does fortune present two courses to follow.

5272.—To control the present is to provide for the future.

5273.—Economy is independence and a man's true liberty.

5274.—Expend thy judgments amongst acquaintances rather than the contents of thy purse.

5275.—Never incur a charge of weakness even in generous deeds.

5276.—In your greatest expectations endeavour to make satisfaction fall a little short of the hope or goal of your original wishes.

5277.—It is not the assertion of sentiments only, but their just application that is to be regarded.

5278.—The eye is an additional labourer.

5279.—Assumption is the ground of speculation.

5280.—Money is the sun that many interested principles surround.

5281.—In all speculations let reason be the station, or resting-place.

5282.—Pen-slips should not be considered as lasting or final judgments.

5283.—He who would befriend a weak cause is like to suffer either in person or purse.

5284.—It is difficult to define content where the extent of one's means are not known.

5285.—The table is often disguise with open eyes.

5286.—The power of good—the harvest of the heart.

5287.—No nation without its lost history.

5288.—Upright truth is downright honesty.

5289.—The ensample of virtue is the model of perfection.

5290.—Still temper resentment with the leaven of caution. Remember that the strongest assertions may be questioned; and what is capable of being answered may be so justly.

5291.—We must not give sentiments opportunity to injure either ourselves or others.

5292.—Sentiments acted upon are born anew.

5293.—When the position is bettered the old becomes but a toil to the new.

5294.—Integrity is a sound reputation.

5295.—Censure that which is incompatible with integrity and open countenance.

5296.—Hope—the flower of the heart: ever budding.

5297.—For the purposes of the dramatist or poet, fiction is fact.

5298.—The poet exalts the mole-hill to a mountain.

5299.—In the discontinuance of many old-fashioned customs their loss is real gain.

5300.—Nothing can be effected without the exercise of some at least of the sentiments.

5301.—He that would learn just truths and the best examples in life—wisdom with the practice—go read and study the lives and works of the saints that justify the best and highest aspirations of the heart—the utmost the soul can reach.

5302.—Be but truthful in thy desires, and the result will be assured.

5303.—To re-judge thine own intentions and acts is a commendable course.

5304.—The contemplation of Divine Truth is a silent prayer. 2. The meditation of Divine Truths should not only better the soul, but increase even worldly wisdom.

5305.—To uncreate, we may assume, enters not into the plan of the Divine Wisdom. The universal creation is founded on the eternal stability of Divine Power.

5306.—The days equal in time, not in the effects.

5307.—So many minds, so many hopes and divided interests.

5308.—We may concede to literature many advantages, perhaps, but the important one of *necessity*. How little does life, after all, depend upon books; and yet, what nation would willingly surrender its literature? Affection for a pursuit is often confounded with the necessity of it. It may, however, be safely affirmed that without literature and the arts a nation cannot attain true civilisation.

5309.—In all Public Libraries of any pretension there should be a duplicate lending section. If a book be worth anything at all, let it be duplicated; also, manuscript sections. Let charity extend to dead and living authors alike. Be just to the memory of the dead, who can wield the pen no more for justification. It is as ungracious to vilify the memory of the dead as to injure the helpless infant.

5310.—Let a man respect himself in his family; govern rather by charity than unkindness, and stay the hand to punish helpless childhood—even the weak and erring—unless dire necessity commands and justifies the act.

5311.—No subject can be exhausted, and property is always an extensive domain; for, whatever there is of it, less can be found.

5312.—Through want of opportunity many designs have been lost—yet is the world a sphere of human exertion. Arts and inventions will increase as time lengthens.

5313.—If every atom were an universe, they would still be but a blank in the immensity of space. Power is fully realised, but it cannot be presented to human views.

5314.—Nature re-produces the principle of life—not life itself.

5315.—*Principles* precede all things.

5316.—*The* concentration of power is in the mind. The soul that *argues should* have just hope for its basis.

5317.—To denote true wisdom in all is a difficult position; let us endeavour rather to be wise, as the occasion may demand. Good endeavour itself is wisdom in part.

5318.—The adulteration of food is as bad as debasing the coinage; let the same penalties be meted out to both.

5319.—When there are two courses to be pursued seldom is the scale exactly balanced.

5320.—The best resolves are sometimes destroyed by precipitancy.

5321.—Do not, as a rule, entertain or discuss generous and philanthropic subjects—in the cellar.

5322.—It is, after all, best to obey the dictates of wisdom; and in doing so we may justly surrender our independency of action.

5323.—What is frequently considered as a gift of nature is but association; and manners but usages.

5324.—Level the conduct to just desires.

5325.—Imagination deals generally with that all men know, but in varied forms: new lights on old pictures.

5326.—Let us consider in faculty what all men are *capable* of effecting rather than what they *might*.

5327.—All books afford variety of words, if not subjects; thus use may be made of them—lexicon-wise.

5328.—Principle is one—applications infinite.

5329.—If we could imagine a key to the solution of all mental questions, there might be a central thought (wisdom's faculty)—a principle inherent, with solutions possible.

5330.—Truth has still its alliances—beyond all earthly power to foil or prevent.

5331.—Where a laugh is argument, it is ready assumption.

5332.—Your weak points give strength to the opposer.

5333.—Let no positions be advanced to mislead; virtue gives nothing but to benefit.

5334.—In battling with suspected cunning, make sport the debate.

5335.—What the occasion demands is the best choice of the virtues.

5336.—The first step is as necessary as the last; we are ever commencing and ending.

5337.—Exception is the corner-stone of assertion.

5338.—The effect of cause is more simple than its foundation.

5339.—We must not unduly meditate on all subjects. Time is patient, but peremptory at last.

5340.—Do not fortify danger with the fear of it.

5341.—Old rules may be deterrent to modern sentiments; but it is not indispensible—to true progressive developments—that all ideas should be novel.

5342.—Taxation has a long tether; and the measure of revenue is seldom filled to the brim.

5343.—Be true to the principles of justice, even if it prosper thine enemy.

5344.—Hazard an expression, and wisdom will sometimes sanction it.

5345.—*It is possible* to re-produce and excel human work, as *being short of perfection*; possibility advances the greatest.

5346.—Reproach from the influential not only shortens labour at times, but destroys the worth of it.

5347.—The opposite direction is the length of a world.

5348.—Governments affected alter destiny.

5349.—Revolution is frequently the pivot of a nation's destiny.

5350.—We are only influential as we act or direct. Remember that in all constituted governments there is authority to suppress, or even destroy, internal anarchy.

5351.—Meditation justifies inaction—for merit.

5352.—True peace of soul is not inaction of faculty, but exercise; for good is labour and worth.

5353.—Place life on one side, balance by straightforwardness on the other. Judge these the true necessities of conduct.

5354.—To duly consider thine own failings is, of itself, an advance in virtue.

5355.—Cast not thine eye where the soul consents not.

5356.—Delightful is the just man by his example—like a prayer vouchsafed.

5357.—What print takes in hand, the issue who can tell? Influence or positions accepted by the public—being tantamount to their declaration—is part of destiny.

5358.—We have essences of nature and value—why not also the essentials of literature, condensed in apothegmatic form? The labouring eye is not always strong, and time wears on with the most patient.

5359.—Use gives facility in thought and the arts. Music (in the composing branch) may as readily be dictated and composed as the ephemeral literature, or even conversational matter, of the day that is unrecorded. These fruits are ever to be gathered, for they die not, but increase with the consumption. Again: Fictitious names (or titles)—not wanting in euphony—may be formed of nearly every tri-syllable word in every language: a mint of character-names for our fiction-writers, poets, or dramatists.

5360.—Words from any of the poets—nay, even prose passages—can be accommodated to written or improvised music; equally echoes from harmony's cave. Good poetry is not an essential of good or characteristic music. All faculties include these characteristics.

5361.—The record of the just soul is not without its objective interest.

5362.—Philosophy renders the truth transparent, subject to wisdom and faith. Mystery may solve mystery by an abstract process, for all solutions of mystery must be considered, in a measure, abstract. The mind, as with all history, at length will find a *denouement*, on the assumption that the end is necessary as the beginning in all true philosophical investigations.

5363.—Events are ever springing from events preceding, as air supports and produces air. Dependence and mutual support are the strata of the universe.

5364.—Words are subjects, and lexicography may be termed a list *of philosophical* systems, for a word contains the principle of a *system, as a single* thought may be expanded to, comparatively,

endless volumes. Thus the domain of philology may be enlarged as including thought, language, and philosophy; yet, in a measure, all the systems of the human mind may be said to interpenetrate rather than be self-existent.

5365.—Fill with mud the eyes and ears of your modern sceptics, yet will they dilate upon them, for the modern pen is ever ready. They would question the influence of the elements—mental doubters, not oblivious of death and bodily pain.

5366.—True progress is above national glory, as international or combined power exceeds that of any one single nation.

5367.—Let the rulers of all States give the public more of the *man* and less of the paraphernalia of office. Men are they still, but blinded by false opinions of their own importance; mere show and parade (consorts of vanity) are not true human dignities.

5368.—We respect, perforce, a writ, although we might not the origin of it. The origin of some laws are closed doors, for dignity would be out-countenanced with the knowledge.

5369.—Great power can bear great criticism.

5370.—Division in States is, at times, more to be reprobated than unjust revolution.

5371.—The people that support a State should govern it.

5372.—When the army is in direct antagonism to the people's will, the government (as far as just principle is concerned) may be said to be indirect in its influence. In national difficulties mutual concessions are preferable to transgressions upon either side.

5373.—If the time compels, the pen must declare. Asseverate not; but down with your dictum—down with the die.

5374.—Vanity gathers often but to display or distribute rather than to store.

5375.—Mannerism is character, but at a disadvantage.

5376.—Seek influence by every lawful means, if the cause warrant it.

5377.—All worldly gain is decided by time.

5378.—Human nature is responsible only to the extent reason demands.

5379.—Let thy just actions and thoughts be thorough and constant: like the light of the sun, which sets but to re-appear.

5380.—Exempt from its duty is no living soul, for all existence is dependence on the CREATOR.

5381.—The will blinds the follower of heretical opinions to his own destruction. There is no cause for the soul to aspire to when the true faith (Catholicity) is declined from. Unlike modern-devised systems, those of the saints have been proved by Divine Authority—sanctioned by countless miracles. The power God Almighty has given to the Roman Catholic Church to teach the nations can by no power of the world be withdrawn; for the decision of the Almighty Ruler is never repealed. Divine judgments are eternal in justice being founded upon it.

5382.—The wise man approves only the glory attached to just actions.

5383.—Just power is not content with its own interests.

5384.—Impart the knowledge that improves without derogation.

5385.—Success, as well as misery, still draws to its close.

5386.—No sooner is a system or invention approved than the insatiable spirit of *clique* endeavours to secure the benefits.

5387.—Give us a literature with impartial views—in accordance with the principles of fair play and human justice, as between man and man—suppressing personalities.

5388.—Retrench proportionably for exceptional expense.

5389.—Will, power, and opportunity are the three essentials of success.

5390.—If the effect be the same, learning and unwit are equal.

5391.—Call not earnest endeavour in a public cause vanity; a just cause stands in need of support from all.

5392.—Many a good bag has an indifferent lining.

5393.—Regulate thy time by maxims of prudence, nor is it necessary to consult books to adopt or form them. Each man may compose, for thoughts are authorised by the thinker, and the day comes at last when maxims avail not; but truth is never out of use. Still be truthful to the end of the journey.

5394.—Time controls many fortunes between cause and result.

5395.—Give truth the fairest expression, and influence not the judgment beyond its due province.

5396.—The people's approval (the true sanction of law) should ever be considered the only guerdon of the government or ruler.

5397.—Never sanction peculation in office: repetition of such weakens the force of law itself.

5398.—Libel should be once and for ever exploded by man, as being unnecessary, abhorrent to all just sentiment, and an evil. Let the strong common-sense of writers render the libel law a blank in the statute. Bring even the supposition of an advanced age to your aid, and act up to the sentiment; supposition in the interest of virtue is preferable to the declared passion of enmities.

5399.—Money is a potent salve for interest; but public apology should be admissible instead—public disavowal of alleged libellous utterance, stringent and compulsory withal.

5400.—Old usage is the magnet of custom.

5401.—Perhaps all our thoughts are maxims capable of being aphoristically expressed; nor is the kitchen without its philosophy, and similes (the strong point of your well-worn proverb or adage) may be found in all subjects.

5402.—Could we choose our state of life, we would probably lose by want of energy.

5403.—It is in the application, rather than the sense, wherein words differ.

5404.—If you are suffering under an *embarras de richesse*, what, then, is your definition of pain? Yet, pause, where many *paws* are held out——eleemosynary considerations involved. To exhaust your store is a simple word.

5405.—The man that loves danger should be still ruled by the necessity of it.

5406.—Desires controlled ensure peace of soul.

5407.—Some commands are commendations.

5408.—Justify thy life by labour in the cause of humanity. We take nothing out of the world, but we can leave good sentiments and examples (fruits of faculty) behind.

5409.—International adages or proverbs might prove more acceptable if they referred more to mental and less to material injunction.

5410.—A publisher's friendship is preferable to the favour of courts.

5411.—Welcome still the appearance of books, and rejoice at the increase of a nation's population. The more people the more readers (a small audience is but a partial public, an incomplete judgment), the more and adverse criticism. Yet, welcome *number*, for without it there is neither glory nor strength. The alliance of minds is a stronger power than that of the sword; yet, contemn no army: the soldier defends the nation—honour his escutcheon.

5412.—Public philanthropic advisers might be instituted—men of standing and repute—to advise (gratuitously) in domestic, and even public, affairs and negotiations.

5413.—The office-man is seldom impartial in views affecting his own status.

5414.—Rejoice at the extinction of enmity rather than pain.

5415.—Consider for three days proposals that have no monetary basis, and then let judgment be deferred. Some proofs cannot bear repetition.

5416.—As water leavens bread, so does equity temper the law's severity.

5417.—Successful negotiations concluded are many dangers passed through.

5418.—One mind, numberless influences. Opinions are never unleavened.

5419.—Consider all subjects irrelevant that advance not the main idea.

5420.—Contention sometimes clouds the best sentiments.

5421.—Force without due guidance is but a blank shot—inert matter.

5422.—Every property requires its domain wherein to act.

5423.—Let reason command discretion.

5424.—Assertions and proverbs must be accepted only as their results justify.

5425.—What is not sanctioned by Divine Law is ever subject to evil interpretation.

5426.—Before you adopt a patient attitude, be sure the ground of it stands well under you.

5427.—If we suffer in a reasonable undertaking, should we "prosper" in an unreasonable one?

5428.—Evil increases with the approbation of it.

5429.—New forces are derived from old ones, and in all is there mutual dependence. We cannot exhaust nature, neither can we destroy it.

5430.—We often attribute that to "fortune" which is properly but the result of cogitation.

5431.—*There is no* true sphere for inert nationality: power must *be pronounced.*

5432.—Be good and take good: welcome is bounty. (A TOAST.)

5433.—The Religion of the CROSS *must* conquer, for the True Faith knows no victor. Heretics and Sceptics, ye only agree in the sceptical part. Tell the world where your faith-certainty is. Does it lie—if so, where; or, say it *lies*, once and for all, and abjure. If it is a principle, where is your foundation? Nothing? Then ye are "nothing," and yet, human? All that is opposed to the Catholic Church is self-condemnatory—as antagonistic to the Divine Law and Scriptures. GOD has condemned heresy and has prejudged it; and, in fact, Scepticism is not even a Principle: as being abhorrent to the True Faith—which is that founded by CHRIST and the Apostles—the one and only true Roman Catholic Church. The CREATOR has given no warranty for schism or scepticism. His laws are unalterable, and decisions not to be revoked. Return, therefore, to the bosom of the One True Faith, wherein is only Peace.

5434.—The lives of the glorious Saints—the true epics of the Soul—are examples of the force and power of Faith (unlike fictitious narrative): of interest and benefit.

5435.—The True Faith—supported by the Divine Power—shall conquer, at length, all animosity.

5436.—The heart that is influenced by true sentiments of Divine Beneficence exists in a sphere of holiness.

5437.—It is only for Divine souls to attain the uttermost in Divine perfection.

5438.—It is Divinity only that is capable of just solutions of human causes.

5439.—Facts are but mysteries solved, and yet but partly solved. We may (in justice) use a gift, without requiring its actual solution.

5440.—Truth has ever the power of expansion, and the teaching of principles.

5441.—To eschew evils is to destroy them—as affecting your own soul.

5442.—Prayer is the expression of the soul to the Divine Creator—in gratitude for benefits received—earnest for bounties to come.

5443.—The Cross is the standard which towers above all. The spirit of Faith cannot be controlled by earthly power.

5444.—Public approval justifies repeal of the statute—the consideration of new measures: the true theme of enactments—ever variable. Your ever constant enactment is inconstant legislation.

5445.—Books come and depart like the seasons, and seem to be as constant. Yet as new ideas come to the surface, so the necessity of new books for explanation arises. If ideas are books (or capable of being formed into books), the world may be considered as a huge library.

5446.—Business is, generally, unimaginative in fact, or assumed to be; and yet sentiments (maxims) support it.

5447.—Poverty is but want of influence.

5448.—Language is an open plain: we can all walk over it.

5449.—Less models of just living and more proofs of it.

5450.—Novelty has generally an obstacle before it. Custom is a *strong barrier.*

5451.—If the Truth were not assailed, there would be no need for defending it; but as evil is ever in the world (and its insidious motives countenanced by number), so must it be strenuously opposed.

5452.—Wisdom is before us, but we often look the other way, as from a friend we do not wish to recognise.

5453.—Life is, perhaps, the strangest mystery in its partialities.

5454.—The Being of the Soul may be the spirit—conscious; the consciousness of the body is the heart, controlled by the soul. The body (guarded by wisdom) guards these, by some inscrutable law of our Being, while guarded by it.

5455.—Could the value of the material world be concentrated in one object, wisdom would still control it.

5456.—In forsaking the world, let us, at least, rejoice that Death renders evil innocuous.

5457.—Power, in giving sentence, sometimes controls a thousand destinies.

5458.—Ambition seeks more the more it is favoured, like the wealthy artist and miser seek gold. The public is the spring-source of most human ambitions—not to be contemned when devoted to progress and the advancement of public interests.

5459.—What is impossible to man is also to peace and war.

5460.—Perils crowd land and sea, for accident is never dead.

5461.—If perfection be unattainable let us not regret it, for we should not mourn impossibilities.

5462.—Where reason is proved by right, its portion is right.

5463.—Essentials are sometimes lost sight of in the confusion of party or revolution; but when secure government is established, they should first be recognised.

5464.—What *is*, is the voice or power of destiny: which is neither felt before nor after the event other than by its effects remaining.

5465.—Wisdom (never absent if called upon) is the faithful attendant of the soul in all just works and aspirations.

5466.—Speak not of terror to infancy, but let all colours be bright.

5467.—Humour on grave subjects is often more affected than felt.

5468.—Of all transgressors of Divine Wisdom, perhaps the scoffer is the worst. Mere scoffing is neither rule nor argument.

5469.—What concerns all imports possibility and benefits; the less a sentiment affects humanity at large, so, in the same degree, is its effect diminished.

5470.—If thy thought plays false with thee, curb it with the soul's disdain. Let disdain ever follow what is contrary to right: the soul may consent to, but cannot approve of evil.

5471.—Dangers are generally encountered with more avidity when numbers witness. Thus is there, not unfrequently, a spirit of vanity in meeting death itself.

5472.—Difficulties are frequently but the sentiments at variance.

5473.—Anarchy seeks a model of government, but neglects the decision.

5474.—The three essentials in the policy of States may be said to comprise: good law, its impartiality, and decision. Law extended over *years owns either* a bad cause or weak argument.

5475.—Advance your own kindred if you have the power, for they are of the same blood (we must never deny blood), and their interest in your work—your glory or peril—is ever stronger than that of the stranger.

5476.—Be faithful with confidence reposed, for it is the deed of the heart.

5477.—Caprice is rather folly in intention than in fact.

5478.—Where the Cross or Catholicity is unknown there is perpetual blindness: want of faith—darkness of soul.

5479.—We may be of the world, yet forsake its deceits (luxury being one of the most poisonous). Have faith, wherein the soul finds peace. There is still peace to be found—in the monastery or the solitude of thine own soul: for the contemplation of justice—divine and perpetual.

5480.—Rule your present state in obedience to Divine law, justice to man, equal respect of thyself and neighbour, and firm reliance upon Divine promise. What wisdom (the voice and authority of the Catholic Church) sanctions, Heaven favours.

5481.—Books have too frequently proved battle-fields of jarring sentiments. A new era is desirable. Let charity be the watchword; union of efforts (national and international the object), to the entire exclusion of unbecoming personalities. A lasting record suits best charitable construction. Equality is the corner-stone of the republic of literature; let charity be the standard.

5482.—Of the Author's Theory of an Universal Melodic Composing (Themal) Faculty. Some Inferences Drawn.

[The author read a lecture upon this subject, but the plan of the present work does not admit of more than a cursory glance at some of the leading principles of the system.]

Leading Ideas.

1.—That all human beings possess the germs or faculty of a melodic composing (themal) faculty.

2.—That, if once fairly aroused, there are no *termini* to the operations of this faculty.

3.—That the human mind is more capable of producing than of receiving; and that whatever, consequently, is productive may be added to.

As the author has observed in the preface, he is the composer of twenty thousand original airs, and other musical pieces; but he could have attained one hundred thousand (or more) if time permitted, or the public demanded.

The "melodic composing faculty," he maintains, is possessed by all human beings—inherent in our very nature, and coëval with the birth of time—*i.e.*, the creative power of originating melody (the germal theory)—a natural faculty, even to a comparatively infinite extent.

How the System could be Practically Applied.

We will take, for example, a single university, consisting, say, of *one thousand* members to *begin* with.

Each of these—our composers or melodists—could write (compose) at least ten original airs, or themes, per diem. [This is but a moderate computation, the author having composed one hundred and twenty in one day, but could in the same period attain four or five hundred.]

Now, mark the sequel of these our musical statistics, which apply to all nationalities—to all the human race, in fact.

Ten airs composed by *each* of our thousand members amounts, in *one day*, to ten thousand; a week (of six days) gives sixty thousand; a month (thirty days) presents three hundred thousand tunes—*harmonical* progression, certainly, or rather melodic—scoring without "scoring;" and a year of three hundred days (excluding the Sundays) reaches the rather considerable aggregate of three million (3,000,000) original airs—all the production, be it observed, of only *one* single institute.

Yet even this record is nothing—simply nothing—to what *could* be effected.

"Expand the expression," as the algebraists say—apply it to *all* the universities, musical institutes, or societies, and public bodies of Europe and America, and where does that land us?

N.B.—Truly, in many branches, both in philosophy and art, man has really only begun to think.

All these results are possible—quite feasible—if the system be but once accepted by the public. . . . Space warns.

Thus more original melodies (a monstrous record for posterity—but where could we find players? yet could selections be made) might in this manner be composed, and in one short year (or less), than the history of the world has recorded since the creation—enough to satisfy and task the musical resources, perhaps, of a quadrillion of inhabitants. We are only in the childhood of the arts. . . .

It is suggested (*vide* APPENDIX) that the system ought to be tested by some of the universities or societies, by founding an INTERNATIONAL INSTITUTE OF ORIGINAL MELODIC COMPOSITION, with liberal rules of entry and membership, open to all nationalities, with corresponding members in every part of the globe. To include a public record of results: music composed to be ultimately published or preserved in manuscript.

[Other suggestions may be consulted in the APPENDIX. The author will also be glad (D.V.) to afford further information, with additional suggestions, to public bodies interested.]

5483.—OF SOME NEW THEORIES (LITERARY AND ÆSTHETIC), entitled, THE DICENDIAL PHILOSOPHY.

SYNOPSIS.

I.—*The Dicendial Philosophy.*—The "Spoken" or Practicable Philosophy, Dicendialism.

II.—*The Primideal Philosophy; or, Primideality.*—The Origin and Nature of First or Themal (Primal) Ideality—conceptive ideas examined.

III.—*The Universal Melodic Composing Faculty.*—Referred to above. The Faculty Power of Originating Melodic Themes (the germs), and upon which Original Airs can be formed to a comparatively infinite extent, on the assumption that whatever the human mind produces can be added to, and more capable of producing than of receiving.

IV.—*The Multidean Theory; or, the Philosophy of the Many Idead.*—Including all Faculties and Conceptional Ideas: Imagination, Invention, Composition, Logic, Ideas on Space, Eternity, Infinity, etc., in relation to the practical bearing of our Ideas on Mentality.

V.—*The Universal Mentality; or, Conceptional Ideality.*—Founded upon an Axiom: that the Faculties of Mentality and Dicendialism are endless, infinite in productive *energeia*, and common to all human beings; and that all men are equal, not in the degree or scale, but in mentalic productive power. The System applies also to the Theory of an Universal Melodic (Themal) Composing Faculty.

VI.—*Intermentality; or, the Intermental Philosophy.*—Intermental Ideas, or Ideality (Theory). The Interidealisation of Human Faculty. Causative Ideas; also Themality.

VII.—*Themality.*—Theory Practice; or, Compound Mentality and Practice.

VIII.—*Themography.* — (Literally, "The Description of a Theme.") On subject-matter of above, with Themographic Library, Institute, Course of Study, etc. The New (Future) Literature relating to these and cognate systems, which are infinite also in number, like unto our thoughts and faculties, on the assumption of the position that under every idea lies a philosophy.

IX.—1. *Totalic and Dicendial Philosophy; or, Theory.*—Combination of foregoing, solely literary and undoctrinal; and—

2. The endless and ever-revolving Domain of Thought.

Addenda of Terms

Proposed to be employed in the discussion of the new theories; other terms, without limitation, to be added at the discretion of writers, on the assumptions that—Language, ever changing, like laws and enactments; and that the lexicon is ever in a transitory state, never completed—human ideas never exhausted.

Dicendial, Dicendialism (from "dicendi"), Interidealise, Interidealisation, &c., Themography, Themographic, Primideal, Mentalic (or Mentalitic), Mentalist, Dicendialist, Plumal, Themal, Themality, Multidean, Pseudo-Mentalist, Armied, Affectment, Sonetic, Canzonic (relating to Song), Lectural, Arcanist, Arcanise, Canzonic-rendering, Tonetic (relating to Tone, Tune, &c.), Untonetic, Tonetic-musings (or *impromptu* renderings), Tonist (*vide* "Designs"), Harpful, Cartelier, Trional, Datatic, Notal, Sub-note, Sub-notal, Phonody, Phonodic, Phonodise (sound-words), Phonologue, Dialette (Manual-Dial—*vide* "Designs"), Dialetic, Operatist, Singings, Statial, Homosoph, Logophon, Guitarine, Guitarinic, Guitarinist, Registracy, Volumed, Bibliothetic, Prefacial, Operonist, Unwit, Duetize, Pro*nunciate, Ariettic,* Disective, Concertic, Maximist, Maximise, Maxi*mical, Revetic,* Choralic, Tonised, Untonised, Canzonics, Phantomic,

Pendom (Plumalist, Plumalise, &c.), Musettic, Vocerio, Letrillic, Pifanic, Nominic, Impunitious, Impulsed, Indexial, "Indexial History," Fictionist, Enfame, Tunefelt, Odeonic, Germal, Germalise, Pianic, Rondelic, Injunctive, Themaseum, with others.

5484.—Truth forbids the facts to be distorted.

5485.—Death favours neither the prosperous nor unfortunate.

5486.—Philosophy becomes prudence with discretion of sentiment.

5487.—Expectation provides and influences the welcome.

5488.—Excite only just sentiments; applaud only prudent actions and resolutions.

5489.—Honesty need seek no trial—its action confirms the dictates of conscience.

5490.—Debar not truth admittance.

5491.—Worlds are not presentable.

5492.—The value of a city may be estimated, but not the worth of life.

5493.—Destiny controls all wishes.

5494.—Poetics condensed to facts make strange alterations.

5495.—Poetry and prose are two handles to the same subject—two covers to the same table.

5496.—Contentment is a picture indistinct, yet looked at with false lens.

5497.—It is not becoming to reflect upon that which is unavoidable —good or bad fortune.

5498.—Hope might be termed the in-blooded sentiment, for it remains with man constant as the blood.

5499.—If we cannot be wise in all our undertakings let us try at least to realise our just endeavours.

5500.—Scorn (pride's neighbour) should only condemn those things that deserve reprobation.

5501.—Variety breaks the chain at times, but mends the interest.

5502.—Just national pride seeks no dishonour.

5503.—What is strength in generalities may be weakness in particulars; herein wisdom gives the solution or controls the exception.

5504.—If the result is the same, what matters it whether it be brought about by genius, faculty, or money?

5505.—Why not prose songs to improvised melodies? Memory is not always constant, nor a *repertoire* at hand.

5506.—The law is the vocation of mind and speech.

5507.—How different are the facilities of mankind in the arts and æsthetics—rivalling the faculties.

5508.—The melodic faculty has declared buoyancy, and is, moreover, always available. Facility in composing (or improvising) increases the power and readiness of the faculty; you may spin melodies (an endless series) round the mind, like cotton round the reel, or the cotton-spinner's machine round the "mules."

5509.—Tone is much, but mind more.

5510.—Let a series of occasional songs be adopted to suit the *intervals of, not the* acts only, but scenes of both tragedy and

comedy. The "Unities" were originally invented, probably, by a few, as also our modes and manners. Let there be more humanity and less character make-up. New rules accepted are proved.

5511.—What a man eats and dreams is a great part of his character—being and time. Man is the province wherein sentiments must act.

5512.—Will takes longer to analyse than deeds.

5513.—The dead leave two forces behind to influence—example and works.

5514.—The wisdom of others is often credited when it is in reality inferior to your own.

5515.—Practice or facility in an art should not so much give boldness as certainty.

5516.—There is no egotism in the unknown. Praise must be open.

5517.—Ungenerosity is too frequently represented in art and the professions.

5518.—Three "outs" is character—measure.

5519.—Extremity is always guilty when strict justice guards the question.

5520.—*If* you will soar, carry some earth with you.

5521.—Sound and supposition is the backbone of rhythm—the life of fiction.

5522.—Politics is the interminable ground of dispute—most constant in its variety.

5523.—Teach the prudence gained by industry and habit.

5524.—Revere the Cross, and in faith put your trust as the Divine hope—light—the standard of eternity.

5525.—We should not condemn in another what we would justly accept.

5526.—There is a volume of injunctive philosophy in the simple word "heed;" many other words of the lexicon may be said to represent, also, principles, and even systems.

5527.—The anonymous may egotise—the known, placate.

5528.—Public benefits justify enactments repealed or replaced.

5529.—The law may justly command the appearance with the support of recognition.

5530.—Public approval is better than the ruler's sign-manual.

5531.—We too often hunger after material gains, and neglect those of the virtues—the riches of the soul.

5532.—Just severity is no oppression.

5533.—Look not into travels for impartial narrative. Your national (uncosmical) traveller seldom leaves his prejudices behind.

5534.—Suspicion may not be always justified, but in new, and, consequently, unproved undertakings, it is a good guard-commentary.

5535.—After the event, history is paper.

5536.—Attraction, repulsion, and support are three potent principles upon which many causes depend.

5537.—In every objection is involved a new principle.

5538.—Superiority and inferiority are two sentiments ever *applicable to* new ideas or systems.

5539.—Sentiments are transformed as they affect; adversity, that proves the brave, weakens the faint-hearted.

5540.—In the action is often the conscience exampled.

5541.—Imagination and mystery lean on fact.

5542.—Sufficiency, to be rightly understood, should be an antidote to excess. Rely upon the man who, with the power of exceeding his just wants, contents himself with moderate desires. Trust the self-commanding.

5543.—The material worth of worlds must not be weighed against Divine injunction.

5544.—A constitution rigidly enforced is better than liberty without order or freedom undefined.

5545.—Most nations speak of their laws as if they were to be eternal; but sober history (both ancient and modern) has given the lie—the strong lie—to these partial assumptions. The best laws are those most suited to the wants of the present, in accordance with international usages.

5546.—As the mind increases its ideas or gifts by length of years, so may the causes (that the universe surround and affect) be eternally progressive.

5547.—Conscience is the just case of wisdom.

5548.—Authorities of style and language, as they must have been originated (or invented), so, like other inventions, are they capable of being either altered or added to. Need (which should ever command *convenance*)—with due sense of aptitude—is sufficient authority for changes in language or alterations in style.

5549.—National antagonism should be confined to the cause, and not descend to hatred.

5550.—Pursuits should be regulated so as to promote the well-being and progress of thyself and others in virtue, with lawful benefits shared.

5551.—Pride, although it may not prevent success, does not justify it.

5552.—Silence and time precede and follow all arguments.

5553.—It is the imagination that defines success or ill-fortune, pain and pleasure. Fact is inert.

5554.—The more societies and cliquism, the more closed doors.

5555.—Difference in imagination is, oftentimes, sameness in fact.

5556.—After shooting the dart, it is too late to examine the head.

5557.—Nothing without its answer—for results may be considered answers; proofs are not always available or essential.

5558.—What is not essential need not be regretted.

5559.—Approval of good is the soul of bounty.

5560.—Posterity is a capacious repository. A theme or melody is superior to an exercise; therefore, every air or *motif* composed claims recognition, and deserves preservation, by being publicly recorded in manuscript or print.

5561.—Suspense is the obscurity of fate.

5562.—The removal of some inconveniences often result in the appearance of others.

5563.—Proved *or improved*, there is always some after-cause.

5564.—The soul must be conscious of its worth, or worth is at fault.

5565.—What is thought well of prudence must be of it; for, in just ideas, examples worthy of being followed pre-exist.

5566.—No end shows the proof without some precedence.

5567.—Wisdom is the impetus of the soul.

5568.—Gratitude for life is a bounden duty to the CREATOR.

5569.—Strive for assured results in virtue; the rest is loss.

5570.—In legitimate undertakings, when the object is just, pay for influence if not otherwise obtainable.

5571.—Eternal wisdom is ever present. The trional sentiment—past, present, and future—applies to all, unfolding mystery: the solution of the mental and material universe.

5572.—Every action and idea are, in a measure, tests of wisdom—adopted or rejected; for wisdom affects all in general, but its essence is special.

5573.—The mind of man unenmitied and guided by true charity is, after all, a glorious inheritance.

5574.—Still let humility control success, for nothing is completed but death.

5575.—Be firm in truth with friend and foe.

5576.—We often praise that state of life we are not inclined to follow.

5577.—Political systems that are unjust to nationalities should be sanctioned neither by power nor sympathy.

5578.—Seek prudence, not from thine own stores only, but from the proved discretion of others.

5579.—Let us teach what all can attain, not that which none can reach.

5580.—Those arts and sciences that humanise the mind are to be preferred to those tending to destructive force.

5581.—Wisdom is felt before imagined or proved.

5582.—Bear patience in mind—charity towards all—indulgence to your kind.

5583.—Let follies pass by as rain.

5584.—When the eye can only choose, it is like to err.

5585.—The prelude of a melodic theme exists in any three notes.

5586.—When will invention or possibility, fact and fiction, terminate? What is not proved to be impossible may justify hope. Adopting this position, is it unreasonable to hope that the time may yet arrive when every considerable house may not only have their own literature, but also melodies the composition of the inmates? Printing may still be made more available by competition, and what is now difficulty transformed to simplicity. The faculties of the human mind are producible. Let there be, however, in every town a public museum (Themaseum) to preserve all designs and manuscripts submitted—National or International—governed by restrictive rules.

5587.—The avowal is honour but expressed, the result honour proved.

5588.—Imagination must still be bounded and supported by fact.

5589.—When the general consensus of opinion decides what is the *criterion, it will* always have some followers.

5590.—Peril is but attraction for the brave.

5591.—There is generally some latent vanity in the man that hastily condemns a book.

5592.—The progress of the human race (rather than the suppression of rights) should be the aim of legislation.

5593.—Diversity of studies must be decided by necessity or taste.

5594.—If all would take, the possessor need not be envied; the first discoverer, or occupier, makes his own right.

5595.—An international alliance, or league of art and science, is to be preferred to the comparatively ephemeral exposition, which leaves no practicable result—no lasting record.

5596.—In truth, trust, honour, charity: a motto wherein the sentiments interidealise.

5597.—To resign and not to lose—pleasure; to produce and not to labour—imagination, or the exercise of the melodic faculty; to be just to all and yet not transgress—charity.

5598.—Divine wisdom is eternal surety.

5599.—Master only those subjects that deserve the labour, and which time shall justify.

5600.—Dispositions differ through different results, hoped or gained.

5601.—Dissipation is the abuse of luxury; even benefits must not be used to excess.

5602.—Dependents have many grievous moments; there should be equality, not dependence, in the same blood.

5603.—There is no material state without its theoretical one also.

5604.—It is a duty to promulgate ideas (or solutions discovered) that affect the well-being of all, or for the progress of knowledge.

5605.—Celebrity affects the pithy and the unverbosed.

5606.—If the best does not improve, it is altered.

5607.—If the book favours truth (and herein is philosophy), it deserves recognition—*i.e.*, public preservation in the libraries.

5608.—The practice is the proof of faculty and its province.

5609.—Space and time affect the most important conceptions of the human mind (of their own bearings).

5610.—The injunctions of the wise may be made fertile in example.

5611.—Example is the advance guard of imitation.

5612.—Life commands matter, as wisdom its vocation.

5613.—An aphorism or position, old or new, affords subject for thought; but we are never without food for thought or contemplation. We are all, necessarily, meditators.

5614.—How often in life does the day end before the fruit appears.

5615.—We must be wise by proxy, for all is dependence in humanity till years prove the benefits.

5616.—Many displacements make nature.

5617.—We "*could*" be all in other positions in every state of life, but *are* not. There is no retreat from being.

5618.—Heaven does not grant to lose.

5619.—Let us hear no more of the absence or emptiness of ideas in any human soul. Every idea may be expanded to infinity, as philosophy exists in every idea—even to the extent of a system.

5620.—Accession of new forces is invariably strength; where there is room for more, no state can be said to be complete until the void be filled. Let literary and musical orders be, therefore, instituted —leagues of thought and philosophical enquiry—corresponding societies, and systems for the interidealisation of human faculties— MS. libraries—a more general interchange of ideas—all branches and subjects—musical corresponding unions by post—nay, all the Suggestions of the Designs [see APPENDIX] with view to ultimate publication or preservation in an international institute.

5621.—Nothing is apart from time—which is evermore.

5622.—The virtues and sentiments die not but in their applications.

5623.—There are in every society forward men who assume the lead—such the origin of power; in the old times, conspiracy has produced emperors and dynasties.

5624.—Ideas formulated and approved by power have the force of law, for power makes law.

5625.—If evil contention attracts, it is to our demerit.

5626.—The faculties of the soul make worth in sound and substance in thought.

5627.—The virtues being eternal are not of themselves only, but proved in existence. There must ever be a system of life-being, for matter of itself has no direction.

5628.—Life, as opposed to matter, is always principal.

5629.—Let no man be credited for what is beyond man's province.

5630.—How gracious is it to see youth truthful and age without enmity!

5631.—When the sun sets, consider how many millions are never destined to behold its rising.

5632.—Invention is destined to control yet more vast provinces— confounding man in the new forces gained in theory and fact.

5633.—Never suffer wisdom to retreat before the lesser sentiments or desires.

5634.—Just support is the best support.

5635.—Time knows no distinct division of its properties.

5636.—The creation is justified in its influences.

5637.—Not how *much* can be written upon a subject, but its application to the matter or cause that is to be considered.

5638.—Inability to employ all the forces of wisdom should not militate against a patient trial.

5639.—One movement may affect countless eventualities.

5640.—If you reasonably hope that the promulgation of your ideas may contribute in any way to the intellectual or material progress of man, the cause justifies, nor can the old objection of vanity be implied; for what may become useful to the public is a duty— means and time concurring.

5641.—Assumption is but a stage of enquiry, and that may exist which cannot be proved.

5642.—The virtues should strengthen to the verge of life.

5643.—Speech and presence are important motors in human transactions.

5644.—If hope makes the scale, prudence should balance it.

5645.—Distance does not alter gold.

5646.—Avoid ingratitude and endeavour also not to be a cause for it.

5647.—Spending money without reasonable cause, or receiving just equivalent in exchange, is a loss. Seldom is the ledger of life's expenses equally balanced.

5648.—Why should not Governments, with the immense resources at their disposal (only requiring the *will* to effect), still enlarge their influence by entering into the domain of literature, the arts, and sciences—special and general? We would like to see all Governments literary as political. Departments of literature and science are not incompatible with politics or law, did we only think so. Authority has the power to sanction (for this is law) new measures in Governmental influences. Laws and measures once adopted come to be looked at in time as necessities.

5649.—The future will be fertile in new professions, systems, theatres, philosophical systems (ever producible), trades and inventions.

5650.—When we work in a just cause, legitimate failings carry no disgrace; but all the efforts of evil are to be reprobated.

5651.—Judge not the maximist idle—for he works for the pleasure and benefit of others—what many may think or approve of (or otherwise), but who do not perform. The faculty exists in all, and may be applied by all. Life itself may be termed a live maxim; for, as we cannot exist out of time, so cannot we live without wisdom in some degree. We may apportion wisdom and time, but neither can be totally destroyed or rendered inoperative.

5652.—The public like candour, and an author's wish is frequently more potent than his duty. The public, it must be confessed, possess a multiplicity of servants who, unlike the ordinary domestics, are quite willing to work without wages, and not unfrequently even to pay for the privilege. Not of any distinct nationality; the public libraries being their homes in every land.

5653.—We are not called upon to test every axiom, if we apply justly those accepted in conformity to true recognised principle.

5654.—We may work in accordance with a sentiment unexpressed, or even unthought of; and the wisest actions are sometimes performed without wisdom being actually expressed. At times self-interest (not invariably unjust) guides us—yet is this of itself a proportionable wisdom, so to speak; for we cannot (as above observed) work—out of some degree of wisdom—as we cannot exist without time.

5655.—If the proposition be understood, and therefore accepted, the applications (like all our ideas, numberless) may be well left for future commentators. Life is indeed too short for the due expansion of every idea that presents itself or axiom that occurs.

5656.—Time may be considered in some measure as a system of displacements, yet without loss; for how can we decide which is best (or otherwise) on what is indivisible?

5657.—Let human charity be more generally diffused in laws and enactments; and the axiom (that should be universally inculcated) that truth should never be impulsed to its detriment.

5658.—To be truly impunitious you must combine the power of wisdom with the strength of authority.

5659.—Music may be termed the gracious art, yet, above all arts wisdom towers, as being the universal principle, and in a measure the possession of all—the guiding principle of Heaven—the soul of the sentiments.

5660.—A man may be said to rob himself when he unjustly diminishes his income or abuses his prosperity. Loss of influence is loss of money.

5661.—Money can make many tongues wag, either in praise or censure.

5662.—Without loss is victory of wisdom.

5663.—Music should be more widely disseminated than it is. It may be emphatically termed the people's art, as being more generally acceptable amongst the people. The melodic composing faculty deserves also to be more widely diffused. The world's universities should spread the knowledge of this great human faculty broadcast amongst the peoples—the interidealisation of musical faculty: uniting all mankind in the æsthetic brotherhood of musical art.

5664.—Ever follow the standard of wisdom and repeat its axioms; inculcate its lessons for the thousandth time. Always present and available, like the air of Heaven, we cannot exhaust its benefits.

5665.—A word in praise of those excellent institutions: the world's universities and public libraries. Let but an author secure the admission of his book, and true justice is meted out to the offspring of his muse or fancy. It is secured from the ravages of time, and, clothed in vellum or russia, defies for the time being the worms that prey on books and men—the destiny of all. But duplicate records of a book should be a condition indispensable. One book is no book if it cannot be reproduced. There should also be a printing press attached to all prominent libraries and Government departments.

5666.—Wisdom directs that all desires light on truth.

5667.—Journeys are anxieties and perils equal; nor at home or abroad are we free from them. There is no "abroad" in position.

5668.—There is time for all; but whether best or otherwise, time must decide. The soul is like time, for nothing is but as it affects it.

5669.—As moments are but portions of time, so in futurity myriads of ages may appear as already past.

5670.—Whatever the human mind may conceive or imagine (produce) may be made a matter for speculative enquiry. As "nothing" is an impossibility, so no subject can be a theory. Theories must necessarily be subjects, or ideas; but there is no "theory" without being a subject. Thus, theory and fact inter-idealise.

5671.—Luck is only fortune certified.

5672.—Thoughts must be assumed by acts or expressions.

5673.—Claim for the pen its strict inheritance; worldly effects are all levelled after death.

5674.—The clubs and societies of the world would be more just in their mission by the entire exclusion of cliquism; there is room, *also, for more* charity—a more broad-spirited principle of human *charity. Reser*vation and one-sidedness are no friends to progress.

5675.—A candid man will often admit the excess in wine, but when will he acknowledge that he is in receipt of (or earns) too much money? Yet are both benefits. What benefits are there that cannot be abused? Wine, moreover, is a great commercial interest; at the same time, its excesses should be repressed by legislative enactments. A benefit abused is no less a benefit.

5676.—Endeavour to be just and complacent in public assertions. A little book cannot, as we all know, overturn the principles of a great nation; at the same time, an empire is really founded on one or two leading principles, that may be condensed into the same number of apophthegms.

5677.—Every philosopher argues from his own tenets—as every tradesman works after and gives prominence to his own models. A Maxim may be composed or formed upon any subject—the spider's web, for instance (fertile in simile). But, even where exceptions to the general dictum are supposed to rule, the aphorism applies. Nor is it essential that the maxim be expressed or written; depend upon it, that any principle—fact or theory—to which wisdom appertains may be apophthegmatised.

5678.—The absolute use of art must not be taken as a criterion or necessity.

5679.—The people's will—recorded in a serious and formal document (in accordance with just national and international usages)—should have the force of legal enactments.

5680.—The public acceptation of new terms or words is sufficient acknowledgment and authority. There should be, therefore, no restriction on the admission of new words (if in any way appropriate) to the lexicon. The dictionary must be considered ever in a transitory state; and the accession of new forces, and, consequently, added power—additions to its copiousness—to be recommended. If novelty overbalances objection, then is the novelty to be received. Revolutionise, then, the lexicon—not by omission, but by adding to its power, for power of words is number, as in population; and this, too, upon every occasion that presents itself. Themogrify and logophonise to your heart's content; verbalise, plumalise, and pronunciate your ideas (at any time or place without limitation) touching our old friend, the "word book."

5681.—Hope is, at times, study; we frequently admire those branches (of art) of which we have the least knowledge.

5682.—Influences and wishes differ, according to life and modes of thought. In the book republic, a publisher by two words—"The subject—write"—can command a book which may ultimately prove a bibliothetic cause.

5683.—Many are there that would not exchange the influence of a publisher for that of the highest political power.

5684.—The printer's vocation should not be classed as a "trade," but the noblest of professions, for its effects last after death.

5685.—A *book* by its mere form pleads against destruction; but the ephemeral journal is generally consigned to perdition. It seems to be ridiculous to preserve these daily broadsheets in public libraries, as if there were not legitimate books enough in the world to occupy the *available space.*

5686.—We can never be certain of the end of a journey, or of a public or private reception. This is essentially an age of tobacco-smoking: the tobacconist's vocation is and involves capital. There is, perhaps, nothing very "romantic" about either the cigar (rhymes with "guitar," however), cigarito, or the honest pipe; but, combined with music (the Spanish guitar, for instance, or the guitarine—when manufactured—and the glorious gift of nature—the human voice), you may always command a quasi-poetical (fanciful) "situation." For example:—Let a friend or two be present; on the table a bottle of *amontillado*, wine of Xerez, or other approved *liqueur;* and then—"What then?" Our poetical "situation," of course. Without poetry? You can be poetical *without* poetry (paradoxical as it may seem) in this wise: Conceive a Spanish Alcove (such as those drawn by the *Poetas* in rhyme, or the not less poetic Spanish prose), and a sentence or line oft repeated will suffice for the words. "But a Spanish air may not be at hand?" What then becomes of our melodic composing faculty? *Improvise* one—*e.g.*, any subject minorised will answer, and the imagination will do the rest. "And the words" already referred to, any Spanish sentence (poetry or prose) will suffice (or, in fact, in any language—make the idea universal), for instance, "O mia querida Espana," and repeat *ad libitum* a sentencia or prose song. Fancy is poetical feeling—rhyme only an accessory. 2. There should also be improvisation concerts—the music to be composed (improvised) by the performers to selected (or adapted) words—couplets, or even prose passages (in various languages, ancient and modern), previously determined upon, or chosen by the artistes themselves. [Many other suggestions may be consulted in the author's "Designs"—*vide* APPENDIX.]

5687.—The general (and impartial) reader is not adverse at times to sentiments brusquely expressed, nor does he invariably demand that his beer should be "drawn mild." Readers like to have their "dander" (to use the expressive Americanism) raised occasionally, providing the author does it by honest and straightforward means. On the other hand, a book that deals in platitudes, known to all and sugared to meet all tastes, is apt to be thrown down with disgust, as inducing *ennui*, with the observation—"Too mild and tame. Give us something we can improve upon—something we can *fight*." There would be no battles for history to record without opposition, and your bravest soldier always admires a stout antagonist.

5688.—Manuscript cannot rival print in its potentiality unless you have a good stout balance in the bank ledger.

5689.—Cursory reading of books is not without its advantages, as affording variety; and as age advances upon one, we might, perhaps, pay more attention to a great variety of authors rather than to the profundity of a few. The eyes do not always conform to the will.

5690.—What is unattainable by man is not to be justified by hope or inclination.

5691.—Bind not all the imagination by the rule of your would-be purists in diction—that may only apply to a branch of it.

5692.—Chance positions may sometimes afford ideas—better *adapted,* however, for occasional speculation than for serious discussion. Any list of the sentiments will present examples.

5693.—The rich man brought low may, perhaps, experience more anguish than the poor who never knows prosperity.

5694.—Life is the beacon pointing ever to the grave. The knowledge that we all shall approach the house which is only inhabited once should keep us from sin.

5695.—We should endeavour to root out those desires that, although not proved to be unattainable, would be unjust if realised.

5696.—When we see pride (ever unmanly) associated with rank and power, our feelings are generally in favour of the non-distinction of class. We are all democrats at times; and perhaps, after all, this important and all-pervading principle of human democracy may be strictly in accordance with the voice of nature.

5697.—Our words are of no avail without just interpretation, for judgment makes the stamp of merit.

5698.—The absence of the leader makes dearth of influence.

5699.—Province favours province; in the mine uncertain is profitable gold—certain the rock.

5700.—Envy not the poet his successes; the muse is privileged.

5701.—Faction is the embroilment of politics.

5702.—Proofs widely disseminated strengthen as law.

5703.—Let the widest interpretation be given to the advice that does not stand on reasonable ground.

5704.—We cannot easily assimilate unconnected sentiments or piece broken china.

5705.—After all, the utmost ambition of men ends in affording subject for the epitaph.

5706.—When sentiments are evolved out of our own minds we should own no disfavour.

5707.—Some deliberation is requisite in all undertakings, but only as the cause and time may reasonably determine.

5708.—There are many to combat what is known; but mystery has no perception, upon which argument must be based.

5709.—Make a just use of your present destiny; we cannot be responsible altogether for future fate.

5710.—No judgment necessitates delinquency.

5711.—An estimate is not weight; no man can weigh his own head.

5712.—The ten fingers may be made emblematical of the virtues (fancy's emblems), as of number: beacons of memory. 2. A time meter also—by the angles of the thumb and index-finger of the right hand on the central vein-line of the left palm—a manual dial. [*Vide* APPENDIX.]

5713.—Your man of severity is not always consistent, and seldom cares to be measured by his own maxim.

5714.—When we sit down to compose or write from the unseen mind, we are, in a measure, children of fate; nor can we be certain the course the thoughts may take. Devious tracks are possible in every cause, movement, or undertaking.

5715.—Your good listeners comport, but do not impart.

5716.—Condemn not sour and ill-favoured demeanour at all times; it is often affectation, and may be but a gloss over genuine human charity.

5717.—There is the widest divergence from true wisdom—in assumption as compared to fact, for they can never coalesce.

5718.—Principles survive the destruction of matter.

5719.—Death itself is one of the supports, and subject to eternal principle.

5720.—It is not vouchsafed to man to judge or comprehend the overruling principle that affects all.

5721.—Serious undertakings demand that conscience be satisfied.

5722.—What is intended for the use and benefit of man should not be above his comprehension.

5723.—Principles are universal properties to which we all may have a claim.

5724.—Money, like a bird, is apt to fly away if departed from.

5725.—Subjects and ideas crowd destiny.

5726.—Imitation is sometimes confounded with reliance.

5727.—The pain that improves feeling can alone be justified.

5728.—Words affect (or may be made to affect) ideas, as appearances intention.

5729.—It is time that this coronet business should be exploded; a man that is just to his station is alone ennobled by it.

5730.—Let national antipathies depart from books—whose object should be the goodwill of progressive humanity and of the nation.

5731.—For the purposes of simile or contrast, strong assertions may occasionally be indulged in, but should not be confounded with strong opinions. Chance (the general's idea and often victory) is frequently philosophy unawares.

5732.—The longest matter or detail can be condensed by time and necessity.

5733.—Your own opinion, publicly accepted, is public opinion. A published book is public property.

5734.—Books are too frequently the record of enmity or uncharitableness. Why should not evil intentions be held from the public and posterity? The savage murders, but he does not mangle character (or reputation) also.

5735.—The serious ire of nations is the *flambeau* pointing to the mysterious and ever-uncertain problem of war. Cursed be the writers who stir up this ire between the peoples without a just cause.

5736.—The greatest power is not incompatible with the calmest assertion.

5737.—Duty should command the ruler and ruled.

5738.—Time tests and controls advantages.

5739.—The book may come from the sword, and both allied.

5740.—A continental public should not rejoice at either victory or defeat, nor should the impartial narrator of events rejoice at the triumph or adversity of opposing nationalities.

5741.—Civil orders, with their adornments, are but the badges of bodily distinction; the soul cannot be marked, and death displaces all.

5742.—So far as the ideas or subjects of the human mind extend, all books may be considered but as introductions, for every word is a *lexicon* of ideas.

5743.—Let neither new nor old friends influence you to your *detriment.*

5744.—The tears of Government shed diamonds.

5745.—Knowledge is a rock, the want of it sand.

5746.—The just comprehension of difficulty tends to its solution.

5747.—There is melancholy sometimes in the greatest praise.

5748.—The truly brave seeks no unequal foe.

5749.—The sword must be sheathed when the cause cannot be improved.

5750.—Responsibility is increased with power and knowledge.

5751.—All ideas, words, subjects, and designs admit endless variety and number, in relation to which "exhaustion" is no word, or, if it be, inapplicable.

5752.—The constant will (with place) commands discretion by directing the road to be followed.

5753.—Novelty often comes with a smiling face, and departs sorrowing.

5754.—What concerns us in worldly affairs must be estimated, if not decided, by our own judgments.

5755.—There are two great majorities—the dead and the living. Futurity is the public in prospective.

5756.—Could chaos be repeated, wisdom would still rule.

5757.—Value does not always shine—the eye makes gold.

5758.—When the comment excels the work, the application is superior to the cause.

5759.—Stirring events are not in want of durable records, and departed glory is still live history.

5760.—As money can command labour, so may stable government secure adherents.

5761.—If you rely upon fortune you must be subject to it.

5762.—Posterity is not to be bribed by either name or rank.

5763.—Justice can be applied to even opposing interests.

5764.—If good wine exhilarates, let a word be said, also, in favour of that true golden elixir (worthy of the name), the unmatched olive oil—the over-loaded stomach's best friend. As a medicine, and for the table also, let it be introduced to our *cuisine*.

5765.—The number would present the difficulty, even if solutions were possible in all.

5766.—Feeling should not distort or unduly sway principle.

5767.—Illiberal sentiments are too frequently diffused by assuming weakness in the opponents.

5768.—When wisdom fetters, the chain never galls.

5769.—Inequality of destiny is the cause of difference (or battle).

5770.—Dogmatism is complete in assertion only.

5771.—Deny not philosophy just surroundings.

5772.—Change not principle, even for the basis of argument.

5773.—Ever rejoice at enmities defeated.

5774.—The leading principle of what is known cannot still control investigations unknown.

5775.—What affects all is often silent in its power.

5776.—The cause of internationality is better served by the rivalry than unity of nations.

5777.—In the acceptation of great political principles consist their *influence and perpetuity*.

5778.—Where so-called rules in art (probably the invention of one arbitrary dogmatist) affect—to their detriment—the imaginative faculties, let them be discarded.

5779.—Suggestions or designs in art or imagination, when accepted by the public, are advanced to rules and systems.

5780.—The power to promulgate new ideas and produce new faculties is often possessed by public national institutes of learning, yet controlled by government and the will; while, on the other hand, the will to produce (in ordinary society) is controlled by the want of power or influence.

5781.—The proud shall suffer by the wants of pride.

5782.—Worth is the best support of fortune.

5783.—Let wisdom regulate all that you undertake.

5784.—If there were no differences, we might crave for them.

5785.—Time gives the cause, as cause the time.

5786.—Justice should ever meet or seek wisdom.

5787.—Uncertainty seeks wisdom, as danger safety.

5788.—In all positions let it be our duty and aim to endeavour to regulate the soul upon just principles.

5789.—Life is the enquiry of existence.

5790.—The life of man is either benefit or detriment, as employed justly or otherwise.

5791.—When we forsake wisdom's dictates, we can consider nothing stable or permanent.

5792.—The truly just man would sooner see merit in others rewarded than his own inequality advanced.

5793.—We may well assume futurity to be the era of improvement.

5794.—Popularity seldom befriends the less favoured.

5795.—Censure should be guided by charity and necessity.

5796.—The cause of difference is frequently assumed interest or gain.

5797.—Gain the will of the majority, and some power or influence is assured.

5798.—Simplicity, in some measure, must regulate all ideas.

5799.—Even if we could conquer the will of man the result might still be disparagement.

5800.—Succession of events is the displacement of time.

5801.—Contentment favours worth, as worth contentment.

5802.—Cause (or matter) is the house—exception the outside.

5803.—It is gracious to respect departed worth. Just public memory is the peoples' conscience.

5804.—By what inherent right are dogmatic rules in literary style (originated it may be by one man) advanced as laws to control ages? It is time that unprogressive literary rules should be disallowed.

5805.—Wishes originate from observation, as language and most of our actions.

5806.—He who always continues to be rich must possess at least some merit or judgment.

5807.—The memory of glory is strength.

5808.—Patience should be regulated by occasion and necessity.

5809.—*Hope* oftentimes deceives in its introductions.

5810.—*Observation* is the food of sight.

5811.—We are always near fact and mystery.

5812.—It is better to consider unanimity of the public in a gracious light.

5813.—In mind and matter there must ever be foundation.

5814.—Public importance never dies.

5815.—Capability must depend upon reason and possibility.

5816.—The truly brave make no choice between danger and safety in a just cause.

5817.—Truth is neither sanctioned in division nor diminution.

5818.—They who are impartial in theory are often most illiberal in application.

5819.—The greatest solution is not experience of the effects, but knowledge of them.

5820.—When the cause is advanced, destiny awaits its unfolding.

5821.—Prudence should be the guard of commendation.

5822.—Wisdom is ever just to the possibility and true reserve of reason.

5823.—Excess (even of reserve) must be considered as a portion of folly.

5824.—Life disharmonises in its contemplation and gifts.

5825.—Mercy to the erring must be conditional—with due regard to the conservation of public rights and interests of the common weal.

5826.—Constitutions embodying the widest latitude, and most liberal institutions, must still be restrictive in their measures: wherein their legal status may be affected.

5827.—Judge not submission in an absent foe.

5828.—We cannot despise all that is unknown, for mystery is our portion of life.

5829.—Could we foresee results we might attach less importance to them.

5830.—Public condemnation is the approval of the opposite sentiment.

5831.—Lost time is lost power, for we cannot influence it.

5832.—Probably the majority are satisfied.

5833.—Who works in the cause of human progress should not stop short for mercenary interests.

5834.—Endeavour to complete the year by a just record.

5835.—Wealth is not always equal in its advantages..

5836.—The law must be convinced of just intention and accordant acts.

5837.—Low grounds, high floods: injurious to health and wealth.

5838.—The law has patient ears, but strong arms; it fears no injustice, because it is competent to meet and control it.

5839.—Regard the intention, which should not disparage the cause.

5840.—Pride of place and power—the fertile cause of precipitancy.

5841.—Knowledge of support controls anxiety.

5842.—Time regulates power by the necessity of it.

5843.—Diminish not thy substance, for it may become as thy blood.

5844.—Time and necessity teach without formulæ.

5845.—Let just principle be thy constant companion.

5846.—Expect not misery to be removed quickly, yet deem it no impossibility.

5847.—Inestimable value ever surrounds us.

5848.—Let responsibility ever be allied with caution.

5849.—Fortune prevents as much as she gives.

5850.—Power is to be possessed; envy not, therefore, the man who exercises it with moderation and with due regard to public interests.

5851.—Is it reasonable to expect that what may *not* be might be proved?

5852.—Live not out of the virtues.

5853.—Divine results being perfection cannot be influenced by human opposition.

5854.—The great in spirit must have means in proof.

5855.—Much may be *said* against strict economy, but more can be *proved* in favour of it.

5856.—Lessen not thy well-earned store, for some must labour for its replenishment.

5857.—We must not disavow truth for worldly interest.

5858.—Principles, like minds, differ in their perfectibility.

5859.—All property must at last be parted with—even that of our own bodies.

5860.—What is irrelevant may still—if the sentiment be just—apply to the *reason* of the matter in dispute.

5861.—What we know is ever a lengthened vista.

5862.—Many words may, after all, be considered the bounties of the intellect.

5863.—Without influence the pen is but a beggar's rod.

5864.—The publisher influences not only the present, but future millions; there is no tocsin to be compared to his magic dicta—"Publish—publish."

5865.—Let profit ever be far from cozenage.

5866.—The fruits of man's glory die—the cause survives.

5867.—We cannot determine the influence of novelty or imitation.

5868.—There is no *blatancy* in the tomb.

5869.—Let us rejoice rather in the absence of evils than even in successfully encountering them.

5870.—Conformity of interests is nature's bond.

5871.—Even the faculties and knowledge are sufficient to employ the forces of a thousand worlds.

5872.—It is a great pity we cannot, at times, *feel* indifference in assuming it.

5873.—To know danger, at times, is enow, without seeking it.

5874.—Unhoped evils sear the mind with double anguish.

5875.—Knowledge serves us not without affectment.

5876.—Determination (if show of reason justifies) is sufficient to meet rebuke, or oppose mere formal routine.

5877.—Swerve not before the mere assertion or diction of the self-*sufficient*. We are all equal out of space or priority.

5878.—What ends in space ends where there is no ending.

5879.—What is advanced in truth is oftentimes made false by application.

5880.—Each man may be said to invent his own criterion. Admiration differs as the features or faculties vary.

5881.—Selfishness bars the way more than iron doors.

5882.—Property is life and limb, hope and chance the guard of existence.

5883.—Purely literary or verbal *dicta* consider as open or debatable ground in exercise or speculation.

5884.—Assertion that is opposed to public opinion is often confounded with it.

5885.—In some questions the throng is right: when there are two suns.

5886.—Let us be just in the benefits vouchsafed us.

5887.—In the amplitude of truth there should be no subjection.

5888.—The unassisted mind is still boundless in faculty, for silence hath causes.

5889.—The mind seeks thought as its necessity.

5890.—The militation of evils is the strength of truth.

5891.—True virtue knows no rebation.

5892.—That must be considered as loss, in some measure, which lessens just interest.

5893.—Example and record live many years: after-grave efforts—if their effect influences.

5894.—Charity that could be best aided by influence is seldom allied to it.

5895.—The mind that contemplates truth is ever improving.

5896.—Philosophy teaches the best to suffer with patience, and to be impatient in evils.

5897.—Own no signification of evil.

5898.—The State should see that no customs detrimental to its just interests should be introduced.

5899.—Stability is one of the principal foundations of government.

5900.—Enfranchise the soul from all unjust aspersion.

5901.—The world is fertile in introductions; completeness is generally hoped for, rather than seen.

5902.—Guides should be so far above suspicion—in being proved.

5903.—Chance is a powerful motor of the imagination.

5904.—Principles are stations of the soul.

5905.—Delay is often oppression.

5906.—That which is unalterable (in accordance with the Divine law) is infallible. The Roman Catholic religion having, therefore, received its doctrines from OUR DIVINE REDEEMER, and sanctioned by numerous miracles (duly attested for proof sufficient), by not only the Apostles, but by the Saints of modern times—for a miracle is an utter impossibility for heresy to accomplish—CATHOLICITY must, necessarily, contain the only infallible doctrines of Divine and human belief.

5907.—If one be authorised to devise a new structure of sentence or words, it is an undoubted right to improve upon existing custom. Im*provement deem lawful*, in accordance with progressive sentiment.

5908.—Where the sphere is infinite, the cause is not to be apportioned.

5909.—No man can claim superideal authority—unless Divine authority sanctions.

5910.—In retreat and humility often is there strength of wisdom.

5911.—The fiat of the Creator is ever justified in its promulgation and effects.

5912.—Where is the gain in denying just truths? Truth is ever more commendable than the non-observance of it.

5913.—A life of evil ever tends to destruction—both of mind and body.

5914.—Material wants only should not satisfy the soul's concernment.

5915.—The lexicon may be considered as available, not to overturn or destroy, but to increase by additions. It is lawful to justly increase all properties.

5916.—History has made many axioms, but is controlled by few.

5917.—Let reason (wisdom's ally) be dispensed as necessities of life supplied. Regard not materialism where it is not a due support.

5918.—Interchange of ideas—in the interest of human progress (for there is no progress out of humanity)—is ever fertile in benefit.

5919.—The aspiration of good is, of itself, a just position.

5920.—As maxims rule—so should their *just* realisation be the concernment of nations.

5921.—In encountering difficulties, let it be our first concern to destroy the influence of obstructive routine.

5922.—Where Divine authority has decided, there is no assumptive questions.

5923.—We may consider, with submission, the futurity of the great universe as a reserve of the Divine Creator's *energeia*.

5924.—Suffering (like the martyrs of the Church) for virtue is the conqueror of evil.

5925.—Wrecked hopes sometimes lead to future benefits.

5926.—Witnesses of Divine Power are not also to know the disposal or cause.

5927.—Necessity encloses us as a web: humanity is never unaffected.

5928.—It is generally our reception of fortune's favours that make them determinate.

5929.—The Cross will triumph over all human standards.

5930.—The after-will should counteract the passing intention—in what it imposes to its own detriment.

5931.—What is above human power can affect, but is not affected.

5932.—It becomes us in life to consider death as a portion of it.

5933.—What is readily dispensed is sometimes the supplication of favour.

5934.—The might of the Divine Creator governs also the disposal of all things.

5935.—Fervour seeks for Divine favour, as researches truth.

5936.—The key of all knowledge (eternal and unerring wisdom) is *the Creator's*. The best of earth is submission to Divine dictates.

5937.—National melody, in music, is capable of more character than merely scientific combination. Like national character, the several modes in melody may possess the advantages and shortcomings. The melodies of old Erin, however, are truly *sine rivali:* echoes of true art, yet conjoined with nature. Science halts behind, unable, as it would seem, to attain equal results. Without the piquancy of those of sunny Spain or Italy, they speak, nevertheless, the musical (melodic) perfection of the human heart. Let us assign to the melodies of Spain and Italy piquancy; to the French, gaiety of heart; to the German, science and solidity; but to the music of Erin, the combination of all these, with nature superadded.

5938.—Heaven's concernment is the preservation of principle.

5939.—Humility and charity of soul are above all faculties, having for their object merely temporal prosperity or advantages.

5940.—In Divine truth is wisdom for the present and futurity.

5941.—We may ascribe to the idea of fate the government of the uncertain.

5942.—Fate will often hover round the application of a new word or term recognised.

5943.—There is nothing without its relation to a maxim, for aphorisms are keys adaptable to all subjects.

5944.—Dominancy gives, and is produced by many causes.

5945.—If the population of a State requires—as a life basis—the demand for territory is equitable.

5946.—Strong in expression is not always decision; determination may be implied by calmness.

5947.—The fear of the affectment of power beyond its recognised province is to be combated—either by alliances or equality of forces. Power is necessity, if existence depends on it.

5948.—Judge that no dissemblance which favours the State.

5949.—Anarchy is but the parody of government; for, without constitutional authority, it is ever ill-judged revolution, and subject to disunion.

5950.—All disunion is not weakness, nor is union of nationalities invariably strength.

5951.—A navy may at times be displaced without detriment; but an army is interest and support to Government.

5952.—With some the present success outweighs all that hope may effect. Judges of the moment—ill-considering years.

5953.—The subject-theme may be transitory, yet give lasting effect; but what relates to ephemeral productions seldom is proved by time.

5954.—Speed of efforts should be founded on necessity.

5955.—He is truly a philosopher that is content with inadequate means.

5956.—Professions are fertile in respects.

5957.—As the ideas and faculties of the human mind are so illimitable, there can be no necessity for adaptation as an excuse for barrenness.

5958.—If brought to the test, justice must ever out-power malice.

5959.—What *may be* are years to come, and death at last *intercepts all research*, although it may not obliterate the record.

5960.—It is best perhaps, after all, to consider mankind in bright limning, for the result is the same.

5961.—Regulate the conduct so that inequality of fortune may not lead to injustice.

5962.—The offer is sometimes enhanced where it is not simply disdained.

5963.—Just pursuits should employ all: idleness is the evil of leisure.

5964.—Earth's experience is our doom—well or ill is justified in the end (or by death).

5965.—Death, like life, is ever varied.

5966.—Suffering may be the journey, not doom, of the just.

5967.—To meet death for truth is victory.

5968.—Extravagant tastes require much philosophy (and money) to govern and satisfy.

5969.—There is a reserve in Divinity that prevents, as also to favour.

5970.—If a man could solve all forces he might be inclined to be illiberal. Secured power is generally of two kinds: liberal or antagonistic to human principles.

5971.—We must take much on sufferance for certainty when proofs avail not.

5972.—Wisdom's lessons must be applied to govern.

5973.—Traditive reason is strength of authority.

5974.—There is no spirit of unprinciple that can be eternal in its affectment.

5975.—Estimation is proved by either wisdom or folly.

5976.—What is due to justice is wisdom's debt.

5977.—Resolution must own just cause.

5978.—Prudence seeks infirmity but to control it.

5979.—No State is extinguished for want of commanders to govern or people to be governed.

5980.—Power likes an open plain, but is sometimes increased with the difficulties, as sight is strained by the darkness.

5981.—From the mild, peaceful university or college spring the leaders of war or revolution.

5982.—The star of the valiant sets only in blood.

5983.—Valour does not improve the unjust cause.

5984.—Let philosophy ever interidealise patriotism.

5985.—Jeopardise not means of life for security; and be not involved in undertakings of suppositious benefits only.

5986.—Ever respect the labours of the pen; be charitable to all; take care that, in being uncharitable to others (and unduly criticising is an uncharity), you unjustify not yourself. Be moderate, also, in hastily condemning a book; the author's assertions—even when most pronounced—given (in other words) are not unfrequently thine own.

5987.—Public benefits should be assured, not assumed, even although assumption frequently precedes fact.

5988.—Reason should be content within its due province—*presuming not to* decide finally in merely speculative questions.

5989.—*Pronounced* nationalities are critical and observant. Even *reasonable perfection* in art has little charity.

5990.—We cannot enjoy beyond our lives' precepts.

5991.—Just in blood is discretion's valour.

5992.—Questions or arguments are like the tails of comets: we cannot estimate their length, or the conclusions that may be derived from them.

5993.—There is a cloak over most mysteries that are supposed to be self-evident.

5994.—The benefit of State is frequently the destruction of class.

5995.—There is no true grief, except by the non-observance of virtue's principles.

5996.—Disappointment should never be felt at the defeat of an unjust cause.

5997.—Mede sometimes decides the difference.

5998.—Anxiety presents the problem—time the solution.

5999.—There is ever some degree of incipience in worldly attractions.

6000.—The Will of GOD is the controlling power of creation—its salvation and origin.

6001.—Advancement has generally two faces under the same hood. Chicane has ever a double countenance.

6002.—What is commended by evil can have no worthy foundation.

6003.—That knowledge profits not the soul which is not directed towards GOD and regulated by Divine Law.

6004.—The example and lives of the Saints are eternal maxims.

6005.—Proofs in professions, trades, or pursuits do not readily terminate, but, of a necessity, own length of life.

6006.—In truth of GOD exists the beneficence.

6007.—Let but the knowledge of new modes in art be once introduced, and their absence will soon be felt, for want is induced by absence. New ideas in art require power and influence to introduce. Necessity is too frequently assumed. Is there, for example, any actual *necessity* for adhering to the vernacular in *all* songs? Why should not Spanish, or even Greek (both daughters of harmony and expression), be employed for the new (future) opera in conjunction with the Italian, French, and German? Let there be also Polyglot, or International, operas, concerts, songs—the musical totality of the nations—the Republic of Art. The staid public (of all nationalities) should accept new modes in art, even as necessities, whose object is the re-adjustment (improvement generally follows adhesion to progressive novelty—ideas sanction when the phrase falters) of old-time musical and art records.

6008.—Divine favour is above all human knowledge.

6009.—Let there be no undertaking entered into or carried on, except under the banner of the CROSS. In the beginning and close of all, still work under the CROSS.

6010.—What justly controls the human mind should also command the services and support of man. CATHOLICITY, being divine—the only one TRUE FAITH from the REDEEMER to man—must, necessarily, be above all purely human institutions or laws. Political laws—general or particular—must be held non-binding if opposed to Divine revelation vouchsafed to the CHURCH.

6011.—If your enemy approves not CATHOLICITY, it is because his belief (or opinion, rather—for heresy is no belief) is influenced by worldly interests.

6012.—Divine wrath is ever just. Prayer is the armour of the afflicted.

6013.—Humility sits well on a man, even in the midst of his greatest success and that of his people. In being humble—and with the accordant sentiment of charity—we more nearly follow the Divine example. Divine significance shall control all.

6014.—The authority of the CATHOLIC CHURCH (sanctioned by CHRIST Himself) is the only true arbitration of questions involving Divine matters or systems.

6015.—The eternal rights of humanity are still unconquerable. The advent of a purely political "universal language" (rather expect the stars to fall) or all-controlling European Power would be the greatest curse ever brought upon poor afflicted humanity. Even a powerful nation should submit its conquests (savage lands excepted) to the arbitration—or, at least, consideration—of international law; a perpetual International Congress, for instance—if it could be brought about—might decide many questions without the customary appeal to the argument of the sword. Let conquerors submit to the maxims of international law.

6016.—Virtue is not silence, but act.

6017.—Friends of one faculty are the monitors of genius.

6018.—We must endeavour to conquer self-will—as a safeguard—in what tends or points as a beacon to vice.

6019.—What is incomprehensible to man may be possible with Divine sanction.

6020.—The OMNIPOTENT, immense and all-searching in His power, is not the less gracious in HIS charity towards His creatures.

6021 —Obedience to Divine will and authority is the best independence.

6022.—The glorious troops of spirits that surround the ALMIGHTY'S throne are ever-observant servants to the virtues.

6023.—Even the *opinion* of a glorious Saint of GOD (promulgated in a spirit of pure and divine charity—is a lesson to be remembered of all mankind), namely—"That all CATHOLICS would ultimately be saved"—the consoling thought of *St. Francis de Sales*—or we may call it a comforting truth for all good Catholics, for a saint of the Church is inspired, and GOD'S power is illimitable. Out of the Church there is but despair and destruction. Abjure, then, heresy once and for all, ye erring humanists and worldly philosophers, and return to *the* true strength and security of soul—to the Eternal Church founded by CHRIST and the Apostles, which, infallible in its doctrines—proved by innumerable and attested miracles—knows no detriment, but unfailing, unchangeable—the will of the CREATOR.

6024.—Ever be true to that Divine charity inculcated by the wisdom of the SACRED HEART—which favours the rights of the Church—that has the spiritual and bodily welfare of not only *Catholics*, but erring humanity, at heart. There is no rock of *security, no hope* worthy of the name, no consolation, and no *Divine precept* out of the CATHOLIC CHURCH. Not to be a Catholic

is to deny for all eternity CHRIST and the Apostles—the glorious legions of the Saints of Heaven—of the world—the True and One Only Faith.

6025.—The ALMIGHTY has promulgated but one system—one GOD, and one Faith—there cannot be divers folds—but one: the CATHOLIC CHURCH. Out of it there is no DIVINE SHEPHERD, no guidance, but loss of soul and eternal despair.

6026.—If the termination promises justice, let also the journey be just.

6027.—Honest and virtuous faculty is a bounteous feast of soul.

6028.—Be directed and influenced by the Divine Laws only, as received and promulgated by the CATHOLIC CHURCH. Merely human laws must only be obeyed as a lesser duty—in subjection to Divine command.

6029.—Simple are the rules of virtuous life, that all may know; but their transgression is not the less punitive.

6030.—How often do we find in political Government, where right should rule (and with the power of right at hand), that evil usurps. But there is an Eternal Power above that of all humanity that can destroy as well as save.

6031.—When we contemplate the glory of the SAINTS, we should ever contemn merely worldly ambition. Let us, instead of being ambitious for mere human glory, displace it (a just exchange) for DIVINE favour.

6032.—The CATHOLIC CHURCH commands the faithful—in doctrine by infallible doctrine; in truth by infallible truth.

6033.—Human laws are not worthy of the name unless they are in accordance with Divine Authority.

6034.—The Divine maxims taught mankind by CHRIST, and promulgated by the infallibility of the CATHOLIC CHURCH (which, founded by GOD, cannot err), should direct above all human enactments.

6035.—Human learning at best is but the anguish of man; there is no peace of soul except through Divine principles.

6036.—Piety will at length control force.

6037.—As eternity ends not, so the principles of CATHOLICITY (dictated by OUR BLESSED REDEEMER) never die—know neither satiety nor death.

6038.—The Divine maxims (principles of the one true faith—CATHOLICITY—founded by CHRIST) are only to be believed and observed.

6039.—Begin, continue, and endeavour to end all your undertakings under the Divine standard of the CROSS and truth. The best emblem is that of the CROSS; other designs are futile.

6040.—The dictum of the CATHOLIC CHURCH is above all the human assertions of a thousand worlds.

6041.—The glory of GOD should be the one true substance—the support, life, and desire of humanity.

6042.—Whether subscribed to or not, the true faith of CHRIST and His Holy Church (CATHOLICITY)—the religion of Erin, Spain, France, Italy, Germany, the Americas, and all generous nations—shall *not be affected to its* detriment.

6043.—Catholicity is invulnerable to merely human opposition, as being the Word and Law of Our Saviour, and possesses Divine Authority and warranty for its support.

6044.—Divine precepts have an eternal record.

6045.—Without humility and charity all human systems are ineffective.

6046.—God, Catholicity, and Truth are one: one in Word, Being, and Faith.

6047.—The end comes when God wills.

6048.—Be constant in faith that knows no error.

6049.—Vouchsafe error and heresy no support.

6050.—Live in charity towards all. Be truthful towards all. Let enemies envy your charity, and you will be justified. The end of life begins eternity; well for us if we are justified at last. Unless we are just in life we cannot be just in death. One God, one Church, one true spirit of Divine—of Human Charity.

APPENDIX

OF

DESIGNS.

A LIST

OF THE

TWENTY THOUSAND (20,000)

ORIGINAL AIRS

AND

MUSICAL PIECES;

WITH THE OTHER MANUSCRIPT

WORKS

OF

EDWARD COUNSEL

[OF SOMERVILLE, *viâ* MELBOURNE,

AUSTRALIA.]

TO WHICH ARE ADDED SELECTIONS OF

UNIVERSITY & OTHER PUBLIC CORRESPONDENCE

RELATING TO THE AUTHOR'S PUBLICATIONS.

APPENDIX.—No. I.

DESIGNS;

OR,

SUGGESTIONS.

BY

EDWARD COUNSEL.

(From the Original Draft as Sent to Various Governments and Universities, with some Additions.)

[NOTE.—*Data*, Projects, Hints, Proposals, Suggestions for New Entertainments, etc. The plan of the present work admits of no detail. HEADS OF SUBJECTS are, therefore, only presented.]

1.—NEW Musical Instrument suggested: The "GUITARINE; or, GUITAR-VIOLIN." [To be played *à la Guitare*—without a bow. Five strings. Tonetic changes, &c. For accompaniment to voice rather than for solo-playing.]

2.—Suggestions for New Entertainments: Musical Tournament, Violin Concert, Piano Concert.

3.—Guitar and Guitarine Concert.

4.—Forest Opera, Avenue Opera Performance.

5.—*Impromptu* Opera; or, Improvisations (with scenes illustrated vocally). Versos con Musica.

6.—Circus Opera (Opera Circo).

7.—War Opera Play. Cavalry Concert; Infantry Concert. Infants' Concert; or, *Concert Pétite.*

8.—Instrumental Opera.

9.—Sentencia in prontu; or, Sentence Improvisations. Sentencia Ayre.

10.—Musical and Dramatic Tournament; or, Regalia. Double Drama.

11.—Concert of Airs, Phonody Concert.

12.—Intermedley; or, different Airs arranged or composed to be played together (tutti).

13.—*Succession of Sounds* (Theory).

14.—Concerto Maggiore—form of Pasticcio; or, Joyful Concert.

15.—Concerto Minore; or, Requiem Concert.

16.—Recitative Concert; or, Singing Play. With Recitative *ad libitum.*

2. Pantomime Concert; or, Operone.

17.—Recitative Airs. Marine Dramas, Operas, and Concerts. Marine Play.

18.—Boats, or Gondolas of Music (Entertainment).

2. Veneziana (Improvisazione) and Boat Airs.

19.—Entertainments:

1. Evenings in Spain and Italy.
2. El Caballero de Madrid.
3. Vocero of Corsica, and Vocerio Concert.
4. Hours at Venice.
5. Hours at Venice and the Adriatic.
6. The Spanish Serenata Entertainment.
7. Improvisation Regalia (with Synopsis).

20.—Irregular, or Occasional Entertainment.

2. Airs of the Public and Improvisations.
3. Meeting Concerts.

138.—The "Phonody" (Word Sounds); also, "Sound Ode": for use in Musical Composition. The Arialingote, do.
139.—Ancient and Modern "Sojournings" and Musical Pensées. Revetic and Tonetic Musings.
140.—Public Improvisation Concerts.
2. Speech Concerts.
141.—Music for Voice and Guitarine (or, Guitarine Impromptu Accompaniments).
142.—Temple or Hall of Perpetual Art and Science (with apparatus for testing new inventions).
143.—Floating Isle.
144.—Museum of Costume and Arts, Models of Furniture, &c.
145.—Large Collections of every kind of Music, arranged alphabetically.
2. Concerts for do.
146.—Casa de los Hechos.
147.—The Melodic Museum (or, Museum of Airs).
148.—New Musical Order: the Order of United Musicians (America, Europe, or name of nationality, as the case may be), with 27 Rules.
2. Universal Musical Society; or, Society of United Musicians.
149.—Couplet Airs.
2. Concerts Founded on Tonetic Proverbs (or, *Versified* Maxims).
3. Recitative Cadence.
4. The Autogram (or, Word Letter Memorandum).
150.—Maxims, Music, and Pipe-reverie Clubs.
151.—Prose Song; or, Sentencia Ayre.
152.—Acting Romances: Hall of the Chivalric Age, with interspersed Music (as above).
2. Concerts, do.
(Costumes and Views.)
153.—Illustration of Music and Speech, imaginary or otherwise.
154.—Musical Telegraph; also, Music by Letters on a New Principle.
2. Musical Telegraph Signals.
155.—Grounds of Plots, for Improvising Plays and Operas. The Musical and Dramatic Plot Book.
2. Sketches and Synopsis of same.
156.—Courts of Fine Arts and Music.
2. Picture Enlarging.
157.—Collection of Scenes (Music and Painting), by Local Artistes.
2. Occasional Original Entertainment.
158.—Ancient Greek and Roman Concert and Play, with Original Music for same, in Costume.
2. Scenes from History (tonised).
159.—Imaginary "Historical" Pieces, Plots, Designs, &c.
160.—Large house for any of the above, *with changeable* front or top.
161.—Cadence of Airs.
162.—Connecting Cadences, or Pieces.
163.—Improvisation Concerts and Entertainments.
164.—Trades (Working) and Art Exposition.
165.—Large Promenade Theatre, with Divisions. Large Mansion for the Fine Arts, with many Halls; or, Escurial of Music and Art.
166.—Double Theatre.
167.—Hôtel Theatre. Perpetual Realistic Scenes of Life, with Connecting Drama.
168.—Extended Operas (or Operonés), Plays, and Series.
2. Series of Life: imaginary and real.
169.—Government System of 1st and 2nd Chamber; or, People's Observing Hall.
170.—Parliament of Trade and Societies.
2. Society Constitutions, and Fine Art Record.
3. General Societies' House: numbered for Days and Societies.
171.—Order of Singers (any nationality).
2. Society of Singers, with Practising Halls.
3. Registracy of Arts and Science.
172.—Public Studios of Musical Composition, Painting, and Literature.
173.—Guitare-Pianette.
174.—Bag Piano.
175.—Letter Building.
2. Dramatic, Literary, and Musical Themaseum; or, Public Universal Studio.
176.—Banjonette.
177.—Banjo Convertible Violin.
2. Compagnon de Musique.
178.—The DIALETTE; or, Manual Dial. To ascertain the (approximate) time on the hand by the veins of the left palm, with the thumb and index finger of the right hand for Gnomon. (Vertical or horizontal.)
179.—Bar Stirrup, or Tapidero.
2. Double Gripper Wedges.
180.—Spring Saddle (combination).
181.—Lasso Shooter, or Thrower.

182.—Suggestions for MUSICAL JOURNALS and PUBLICATIONS (National, City, or Town. Names can be applied *ad lib.*) Also in various languages:—
1. Melodies of All Nations.
2. Flowers of Original Melody; or, Fleures de Mélodie.
3. Airs of Erin; Aires de Espana, &c. Aires de Vénise.
4. Wreath of Melody.
5. Wreath of Erin.
6. Musical Evenings in Spain.

7. The Irish Harp.
8. International Musical Alliance.
9. The Cambrian Melodist.
10. The American Tonist.
11. The City (supply name) Tonist.
12. The Knapsack: Musical Wallet.
13. Universal Melodies.
14. Airs of the Entertainments.
15. Garland of Music and Poetry.
16. Musical Tour through Spain and Italy.
17. The Tonetic Journal.
18. Melodic Gem.
19. The Universal Book of Tunes.
20. Sonetic and Tonetic Music.
21. The Canzonic Journal.
22. Airs for All Nations.
23. People's Harmonist and Musical Broadsheet.
24. Guitarine Music.
25. Counsel's Airs for Violin, Flute, and Clarionette.
26. Guitarine Instruction Book.
27. The Violin and Banjo Friendly.
28. The Spanish Guitar and Guitarine Friendly.
29. Airs and Themes (or Improvisation).
30. Counsel's Song Airs for All Nations.
31. The Melodic Themal.
32. Musical Alliances: "Erin and America," "France and Spain," "Erin and Spain," &c.
33. Songs, Canciones and Canzone.
34. Canzonic Echoes. The People's Music Book, &c.

183.—SOCIETIES Suggested (Musical and Literary):—

1. Grand International Musical Library.
2. Society (embodying the principal features of the foregoing).

CLUBS:—

3. Connoisseurs' and Quasi-Connoisseurs' Club.
4. Painters—Workers' do.
5. Students' Social—Lawyers' and Doctors' do.
6. Political Principles' Testing Society.
7. The Free Singers.
8. The Military and Pacific Order of St. George.
9. Melodic Union.
10. International, European, European and American, and Colonial Corresponding Musical Composition Society (with Postal Music).
11. The Canzonic Society.
12. The Tonist Club (*vide* 182).
13. The National and Foreign Musical *Association.*
14. Occasional, or Weekly, Musical Club.
15. The Musical Composition Club, or Compania.
16. Amateur Music Publishing Society.
17. Vocal and Instrumental Society.
18. Universal Society of Musicians and Free Singers (for charitable and other concerts).
19. United Arts' and Trades' Association.
20. Musical Composing Company.
21. Clubs of all Trades, Arts, Recreations, and Pursuits.
22. Composers' Social.
23. The Co-operative Assembly of Inventors and Manufacturers.
24. A Society Bank.
25. The Musical Divan; or, Divan de Musique.
26. The Intercolonial and Foreign Musical Corresponding and Composing Union.
27. Society for Extending the Author's Theory of "the Universal Melodic (Themal) Faculty."

184.—MISCELLANEOUS.—Musical Box, with Revolving Views; or, the Diorametta Music Box.

185.—Clock Numberer.

2. Clock Fan.

186.—Self-measuring Frame.

187.—Spring Fan, Clock and Colour Signals.

188. Ready Rails (for timber).

189.—Double Step Saddle and Bar Stirrup.

190.—Fencing Staple and Guide Glass.

191.—The "Expression Box" (suggested more than ten years since), with "Period-turning" Machine.

192.—Melophone.

2. Autogram Line Letters.

193.—Museo Publico; or, Arcanium of Popular Data.

194.—Violin Spring-jointed Bow. Controvertible Violin and Guitarine.

195.—Gacetilla of Universal Music.

196.—Tonetic Aids.

197.—Enlarged Reflecting Air Pictures.

198.—Vapour, or Shower, Instruments and Public Coolers; Rain Trumpets and Gatherers.

199.—Electrical Plough Mowers, Agricultural and other Implements.

200.—Patent Engine Grippers ("patent" used in the sense of "*new*").

201.—Electric Aërial Engines.

202.—Shorthand Music.

203.—Musical Cryptogram.

204.—Seal Tuning Fork.

The Indifferent; or, *Ennui*—The Impartial Narrator of Events—Civil and Military News—Europe's Annals—Annals of America, &c. (*ad libitum*)—The Voice—Family Legend—One Day—Spare Moments—Melodia—The Melodic News—Composers' & Musicians' Journal—Public Pensman—The Musical Press—Cigarito; or, Fumes of Fashion—Gacetilla of Fashion—The Musical Day—Extractor—Channel of News—Facts and Imaginations—Cream of News—Close Observer—Round About—Concert Journal—Everyone's Chronicle—Thoughts and Facts of the Week—Maxims of the People—Our Doings—The Trumpeter—Boat News—Journal of Europe, &c.—Army and Fleets—People's Cannon—Loungers' Solace—News of the Ocean—Wednesday Chronicle—Collector—Far and Near—The Notes—The Clef—The Dicendial Magazine—The Tonist—Daily Book—Sonetic and Tonetic News—World's Revolution. . . .

274.—Daily (and Weekly) Book of Art and Science (with Transactions of a Society, in connection with Publishing House).

275.—Daily Books (in magazine or book form), in various departments.

276.—The Popular SUGGESTION BOOK. To contain the Suggestions of the People at large. [This idea might be greatly expanded.]

277.—Musical Suggestion and Composition Book.

2. Public Memoranda.
3. Suggestion Books for all Professions and Trades.
4. Original Music (Songs, with or without Pianoforte Accompaniments), to be issued as *Advertisements*, with Professional or Trade Notices on the back pages.
5. Music Bills and Cards. [Good idea for *Advertisers*. People would be inclined to preserve same for the sake of the *music*. This idea could also be greatly extended.]

278.—Trades' and Professions' Book (with Results).

2. Collection of Suggestions, in book form.
3. Library of Public Suggestions; or, Public Data.

279.—Words of Golden Value. Cream of Libraries.

280.—Ready Iron "Tents" and Houses.

2. Movable Apartments.
3. Wooden Separate Houses.

281.—Pen and Bent Crank Knife. Compass Pen.

282.—Double Piano, and Musical *Instrument-playing* Aids, with cranks, *self-acting and otherwise.*

283.—Libretto Carte. Concert do. (Music and Words): for Public and Private Entertainments.

284.—Plumal Music and Card Concerts.

285.—Fine Arts League. Corresponding do. Musical Tour Round the World.

286.—A String Board Ready Pen.

287.—Painted Photos and Camera (enlarged), with Special Music.

288.—Movable Musical Notes. Also, Keyed Notes: to leave *printed* impressions.

2. A Musical Stamp Plate. Series of do.

289.—The Music Composing Institute (supply name of city or nation).

290.—Mentality and Dicendial Club.

291.—Musical Composition Excursion Party (for the progress of the art).

292.—Musical Composition and Philosophical Clubs.

293.—A Composition Bazaar.

294.—System of Prose Music, with irregular Poetic Impromptu and Improvised Music.

295.—An Entertainment, or Institute—embodying the principal of these suggestions, with Music Writers to note down results; the same to be printed, or "plumally" issued, in a Journal.

296.—Composing Concert.

297.—A System of Appeal Chambers (or 3rd Legislative Houses), to decide Constitutional Questions.

298.—Revolving Musical Note Box.

299.—Literary Alliances (Poetic)—Books to be published with Music to Lyrics, &c. (all European Nations).

300.—The Ancient Greek Lyrists, with Greek in ordinary letters and to original music. Also, Modern (all languages) Concerts of do.

301.—Musical Title-Pages, Fly-Leafs, Emblems (Airs), instead of the ordinary Vignettes, Scroll Work, &c.

302.—A Musical Stamp Plate Manufactory (for authors).

303.—MS. Public Studio.

2. An Army Chorus.

304.—A Comprehensive INTERNATIONAL UNITED UNIVERSITY MUSIC COMPOSING and MELODIC LEAGUE (European and American). Objects: The composition of an immense number of Original Melodies—selections to be regularly published, and all musical contributions sent in to be recorded and preserved. Manuscript and printed. Musical presses to print off impressions of pieces composed.

305.—Symphony, &c., with Recitals intermixed.

306.—Sonetic, Canzonic, and other Selected *Poesias* (international), with special music composed.

307.—A System of Musical Columns in the Press; Journals and Miscellaneous Publications.

308.—Government Institute; or, Arcanium of Literature, Music, and Science.

2. Political Information Bureau.

309.—Volume of Phonodies.

2. Phonodic Music.

310.—Handy Music-Staff Copyist; or, Music-Stave Stamper.

311.—Operatic Reading, or Recital, with improvisation renderings.

312.—National Century of Musical Composition.

313.—Improvised Musical Lectures and Meetings.

314.—Volume of Names or Titles for Musical Pieces, Books, Fiction, &c.

315.—Free and Independent Musical Junto and Tonist Unions.

316.—Board of Regulation for Public Institutions.

317.—An Exhibition Institute.

318.—International Central Road.

319.—Exchange Stamps and Department (all Governments). Stamps (of all civilised nations) should be obtainable at all Post Offices. Payment in lieu.

320.—Solo Opera Lecture.

321.—A Comprehensive System of ORIGINAL COMPOSITION AND MUSICAL LECTURETTES—with Melodies to be composed and written in presence of the public. [This idea—capable of practicable adaptation—could be greatly extended. In a lecture read at a local institute, on his theory of "The Melodic Composing Faculty," the Author wrote and composed an original Irish Melody in presence of the audience.]

322.—Piano Tonic Scale. By letters to be placed on the black keys, to enable any person to play airs at the first attempt.

323.—A Ledger Dictionary.

324.—Imaginary Campaigns, with Military Problems, Fictitious "History," &c. Ex: "The Campaigns of Lopeon."

325.—The Canzonic; or, Free Rendering Mode in Music. Objects: The revolution, to a certain extent, of existing system and modes in music composition and singing, viz.:

1. More liberty in the rendition of Concert Programmes.
2. Prominence to be given to the Falsetto.
3. Abolition of all purely conventional forms.
4. Vocal Introduction and Finale allowed.
5. Accompaniments (Piano) to be varied *ad libitum*; also musical interpolations.
6. More prominence to be given to Manuscript Songs and Improvisations.
7. Double Songs with connecting *cadences*.
8. Vocal and Instrumental Symphonies (alternating).
9. "Delicato" School in Singing—natural style, without straining the voice.
10. Unlimited use of *Cadenza* at the end of a Song or Piece.
11. To introduce a fashion of Singing from Musical Cards.

[These observations might be extended.]

326.—ORIGINAL NAMES; or, TITLES. For use in Music and Literature.

[Selected from above a thousand invented by E. Counsel. A few only presented, as specimens, the plan of this APPENDIX not admitting detail.]

Lopeon—Delmachone—Vanchero—Hasbeth — Ropiero — Donovello — Denoca — Ragine [Ex: "Ragine, a Tragedy"]—Sorfisa — Martiga — Estorah — Velgine — Iaro—Inoti e Teranda—Therline—Tilo Monteto — Crathelda—Caraibro — Parlinburg — Onorigo — Manarigo — Virtello — Persina—Xenotle—Tenosthenes—Malpragian — Perlucinos — Paridoza — Senalin Venquelo — Ivadorez — Lalblano — Imontauro—Fainora—Roppo Gitaro—Peralauro —Shano Thergis—Tonrigos—Giole di Napordi — Ilipn Ronsesky — Nernish — Arania—Pfloreta, or Floretta, Rodantez—Avolia—Anguila—Themasia—Valsuka—Stiliane Nautherne—Tanador—Rimongo —Eralan—Urzolo—Froncios—Namolka—Vilroic Quelinois—Tromaline—Soranie—Orranie—Trusigo—Calalspa—Parohaiba—Alohibo—Detonero—Lamurth—Taddin—Tegaron—Terina—Valrotien—Jarnahao—Bonnaberg—Onilas—Zilaçào — Natanza—Giranon—Duragença—Ronoçào—Lidonice —Fiolo Sornapori—Guabastinho—Enversi — Foroncio — Queviesco — Peranocca — Derongo — Umolilo — Cimorani — Lujuico —Lotavia—Lahivia—Imogar—Onamadra —Tarenza—Ramingo — Rologar — Sanilos —Poliarto—Elmarto — Donasberg—Amorila — Poyodata — Imitara — Amogar — Poraliga—Alator—Montayco—Matanaros Fadhian—Alonoise—Xalujar—Ragiugia—Umoligo — Maxorebla — Mogonena—Ynadella — Fronaja — Mergo — Leridon — Matingo — Terzaïda — Zidora — Arniosa — Donrex — Loschero — Torazia — Agoniz—Ynarella—Manigo—Xariava — Rolsemoda —Feralos—Delamarigo—Mirloa—Raniora —Carmogel—Arlezona—Chenon Malgroic —Manurka — Ermadida — Imazora — Pluenja — Macha Manaroche — Panjorifa — Zarexina — Giunera — Lorejos — Lansos Peznaros — Sorreene — Larigocia — Kankoseda — Sanarina — Milamonte — Rindcleah—Mexicia—Serova—Inocro—Arolia—Monovard — Primondo — Ilindis — Sema Drulente — Amerola — Persiella — Tirani Munasto—Larmino Loacino—Lirulio Drelagetto — Ionetha — Novrena — Sernoni Binanto—Meranthe Zelita, &c., &c.

APPENDIX.—No. II.

A LIST

OF THE

TWENTY THOUSAND (20,000)

ORIGINAL AIRS

AND MUSICAL PIECES

OF

EDWARD COUNSEL.

NOTE.—1. Read the following LIST in the *plural* number, thus: Marches, Airs, Songs, and so on.
2. Also in Spanish, French, German, Italian, &c.
3. Those in italics are New Varieties.
4. In the Original Draft they are classed under the general term "AIRS."
5. These Airs are all strictly Original Compositions, and not "Arrangements" in any sense whatever—mostly THEMES.
6. Arranged, for easier reference, in form of Index.

LIST.

AIRS [every variety of the Air: Aër, Aria, Arietta, Arie, Ayre, &c.], Ayres à la Espanola, Adagio, Allegro, All'Improvista, Andante, Appel, Aragonesa.

Bagatelle, Ballad (Balada, &c.—see Note 2), Ballet Air, Baile, Barcarolle, Berceuse, Barcarolle Romanza, Bolero, Bourré, Brando, Breakdown, Buffa Air, *Banjonette*, Burletta, Bugula di Monte, Bravura (Aria di).

Cachuca, Cadenza, Call, Cancion, Cancionita, Cançao, Carol, *Carolette*, Canon Theme, Cassideh, Canzone, Canzonetta, *Canzonic Air*, Canto, Capriccio, Caprice Etude, Canon Cancrizans, Cielito, Cavatina, Catch, R. Catholic Hymn, Chant, Litany, &c., Ceen, Chanson, Chansonnette, Chanson-à-boire, Coranto, Chaunt, Comic Song (Airs only), Coro Theme, Concerto do., Carrillon, Coplas, Cotillion, *Chasse, Country* Dance.

Dance Music, Danse (Airs de), Danza Espanola, &c., Dead March, Dirge, Ditty, *Divertimento*, Double "Valsuka," Dramatic Movement, Duetto.

"Erin" (Melodies of), Espanola (Arietas à la), Echo, Elégie, *Endecha* (Lament), Episode, Entrée, Etude, Exercise (suitable for Violin, Spanish Guitar, Clarionet, Flute, and other instruments), with Airs in the various European and Oriental modes.

Fancy Dance (Pas, &c.), Fandango, Finale, Fugue Theme, Fantasia do., Fonn (Airs in the assumed ancient Celtic mode).

Galop, Gallopade, *Toro, or Spanish Bull Galop*, Gayta, Gazul, Giga, Gavotte, Glee Theme, Gondola Air, Galliard, Ground, Guaracha.

Hornpipe, Hunt, Havanero, Haven, R. Catholic Hymn (Himno, &c.—see Note 2).

Irish Melodies (Airs composed in the Irish mode—numerous), Intermezzo (1st Violin): "Donovello Tonale il Suonatore," Italiana (Aria), Idylle, Impromptu, Intermedley Air, Introduzione.

Jaleo, Jacara, Jota (or La Xota), Irish Jig, American Jig, Joydelucten, Joya, Jubilate, Jarana.

Kossiniaire, Kassideh.

LAUDATE, Lament, Lavolta, Laüdler, Lay, Lied (Lieder—see Note 2), Legenda, Lesson, Letra, Letrilla, Libeslied, Lilt, Luinig, R. Catholic Litany, Lyric.

Melody, &c. (in great variety—all modes), March, Marche, Marcia, &c., Madrigal Theme, *Marche Polacca*, Mazurka, Meditation, Medley, Maggot, Minuet, Modinho, Morceau, Morisco, Motet Air, Messe (Aires pour le), Musica di Camera, Madrilena, Movimento, do. Militaire, *The Mezcla*, and Miscellaneous.

National Air (all Nationalities), Napolitana, Nava, Negro Air and Refrain, Naval Air, Nocturne.

Ode, Olla, Operatic Air, Overture (Violino Primo).

Pas, &c., Pasacalle, Paisana (or Contradanza), Passato, Pastorale, Pensée, Pensée Poétique, Peobreachd (or Pibroch), Plantation Air, Pantomime do., Paspie, Planxty, Pifferari, Polacca, Piece, Polonaise, *Polonaise March, Polacca Quadrille*, Postlude, Prelude, Prelude Air, Preghiera (Prière), Promptu Militaire, *The Phonody*.

Quadrille, Quick March (or Quick Step), Quartela, Quartett and Quintett Theme.

Reel, Recitative, Requiem Air, Refrain, Rant, Retreat, Redondilla, Reveille, Rann, Rêve, Réverie, Rigodon, Rimas, Rinka, Ritornella, Romance, Romanza, Rondo, Rondo Valse, Round, Roundel, Runes, Romancero, Religioso (Air).

Song, &c. (numerous), *Salut Militaire*, Saraband, Sang Stund, Saltarelo, Saltaren, Stage Airs, Seguidilla, Scena, Scena ed Aria, Scherzo, Scrabmag, Sketch, Salve, Spinnlied, Solfeggio, *Sonetic Air*, Siciliana, Sonata, Skalld, Souvenir, *Spanish Bull Galop*, Spanish Waltz, Solo, Step, Step Dance, Spring, *Sentencia Aire*, Strathspey, Sand Dance, Sorbico, Silva, Study, Slow March, and numerous Airs in the Spanish mode.

TE DEUM, or CATHOLIC HYMN (Air), Tune (Ton, Tono, Tonada, *Tonetic Air*, Tonus, Toon, Tuono, &c.), Triumphal March, Tyrolienne, Tarantella, Thema (numerous), Trot, Terzetto Theme, Toro Fiesta (Spanish Bull Fight—Airs, &c.), Theatrical Airs, Thumpe, Toro Galope, Trio.

Valse (Valse Song, Valce Espanola, Valcette, Valse deux Temps, &c.), Valse Air, Violin Music, Counsel's "Violin School" (or Studio—if published—Airs and Exercises), Veneziana, Vesper Hymn, Virelai, Villancico, Vocero, Vilanella, Vaudeville Air, Volante, Vaterland (Arie à la), "Volkslied," Voluntary, The "Valsuka" (a new measure).

Waltz (Walz, Walzer, &c.), War March.

Xacara, Xota (La).

Zambapalo, Zambra, Ziraleet, Zorzico, Zapateado, Zarabanda, and

MISCELLANEOUS AIRS.

APPENDIX.—No. III.

A BRIEF SUMMARY

OF THE

AUTHOR'S OTHER WORKS,

AS GIVEN IN THE

APPENDIX OF THE ORIGINAL EDITION OF THE MAXIMS.

OCTAVO. JULY, 1889.

1.—"MELODIES OF ERIN." Original Melodies to Selected Words. [September, 1889.] 4to.

2.—MS. PRODUCTIONS:—New Musical and Literary Theories, entitled "THE DICENDIAL PHILOSOPHY."

3.—Letters to Public Bodies and Governments.

4.—New Musical Measures and Varieties.

5.—New Order (suggested): THE INDEPENDENT ORDER OF UNITED MUSICIANS (with 27 Rules).

6.—Two Lectures on Music and Musical Faculty.

7.—Appellations, or Names. For Musical and Literary purposes. (Above a thousand in number.)

8.—Various Public Suggestions.

9.—The Dialette; or, Manual Dial. "The Ready Signature Pen," with other Suggestions, including a Postal Cheque (or Government Money Note) System—submitted to various Governments.

10.—Airs, Examples, &c., for Work on Music (unpublished).

11.—Variosa and Hints on Music.

12.—NOTÆ, &c.

APPENDIX.—No. IV.

A LIST OF THE SONGS

IN THE AUTHOR'S PUBLICATION,

ENTITLED

"MELODIES OF ERIN,"

[4to, 24 pp.]

THE WORDS BEING SELECTED FROM VARIOUS POETS OF IRELAND,

TO

ORIGINAL MELODIES,

COMPOSED BY EDWARD COUNSEL.

NAMES OF THE SONGS.

1.—"The Last Glimpse of Erin." [Also issued separately, with Pianoforte Accompaniments.]
2.—"Vale of Avoca." (No. 1.)
3.—"Dear Harp of My Country."
4.—"Gentle Brideen."
5.—"As a Beam o'er the Face of the Waters."
6.—"Farewell! but, Whenever," &c.
7.—"Voices of Erin."
8.—"The Little Black Rose."
9.—"Bonnie Caitlin."
10.—"Mo Bhuachailin Bán" (Fair Little Boy).
11.—"Cushla Machree."
12.—"Vale of Avoca." (No. 2.)
13.—"Dear Harp of My Country." (No. 2.)
14.—Original Air, entitled "A Melody of Erin."

APPENDIX.—No. V.

ADDENDA

OF

PUBLIC, UNIVERSITY & OTHER CORRESPONDENCE

RELATING TO THE AUTHOR'S PUBLICATIONS.

[NOTE.—1. Slightly condensed. 2. It has not been deemed essential to the interest of the Letters to attach the *Names* of the Writers. 3. Relating to the *Original Editions*—"Maxims" (containing only 3237) and "Melodies of Erin," issued respectively in July and September, 1889.]

[COPIES.]

No. 1.
339. S.M.A.—1889.
Head-quarters U.S. Military Academy,
West Point, N.Y.,
27th December, 1889.

Mr. Edward Counsel,
Somerville, Australia.

Dear Sir,—I have the honor to acknowledge, with thanks, the receipt of a copy of your "Maxims: Political, Philosophical, and Moral," which it will give me pleasure to place in the Library of this Institution.

Very respectfully yours, &c.,
COLONEL OF ENGINEERS,
Superintendent.

No. 2.
Bodleian Library, Oxford,
12th December, 1889.

Dear Sir,—I beg you to accept the best thanks of the Curators and of myself for the undermentioned work, by yourself, which you have been so kind as to present to the Library of the University.

Yours very faithfully,
THE LIBRARIAN.

"Maxims: Political, Philosophical, and *Moral." E. Counsel.*

[Also replies to "Melodies of Erin" in many cases.]

No. 3.
Library, U.S. Military Academy,
West Point, N.Y.,
21st May, 1890.

I have the honor to acknowledge, with thanks, the receipt of the following named publications:—"Melodies of Erin," composed by Edward Counsel (2 copies); "Maxims: Political, Philosophical, and Moral," by Edward Counsel (1 copy). Presented by the author to the Library.

Very respectfully yours, &c.,
THE LIBRARIAN & PROFESSOR.

E. Counsel, Somerville, Australia.

No. 4.
Trinity College Library,
Dublin, Ireland,
5th December, 1890.

Sir,—I beg to acknowledge, and to thank you for, the donation mentioned below, which you have kindly presented to the Library.

I am, Sir, yours, &c.,
ASSIST. LIBRARIAN.

"Maxims: Political, Philosophical, and Moral," by E. Counsel, Vol. I.

No. 5.

University of California,
Berkeley, 19th March, 1890.

Mr. Edward Counsel.

The Regents of the University of California hereby acknowledge your gift of your work, entitled "Maxims: Political, Philosophical, and Moral," for which I am instructed to return their grateful thanks.

Very respectfully yours,
THE SECRETARY.

Placed in the Library.
THE LIBRARIAN.

No. 6.

D. 1339. British Museum,
19th October, 1889.

Sir,—I am directed by the Trustees of the British Museum to inform you that they have received the present mentioned on the other side, which you have been pleased to make to them, and I have to return to you their best thanks for the same.

I have, &c.,
THE PRINCIPAL LIBRARIAN.

"Maxims: Political, Philosophical, and Moral," by E. Counsel. 1889.

No. 7.

Office of the Board of Aldermen,
No. 8 City Hall, New York,
13th June, 1890.

Mr. Edward Counsel.

Dear Sir,—I have the honor to acknowledge, gratefully, the receipt of your "Maxims" and "Melodies," and beg leave to inform you that, as requested, both will be deposited in the City Library, where they will be accessible to the American people, or, at least, such portion thereof as may have occasion to visit the Library either for instruction or information. I regard your publication as a very desirable acquisition.

Very respectfully yours, &c.,
THE CLERK,
Corporation Council.

No. 8.

Town Hall, Manchester,
21st April, 1890.

Dear Sir,—Please accept my best thanks, on behalf of the Corporation, for the volume of "Maxims," and also the "Melodies of Erin," which you have so kindly forwarded for our Municipal Library.

Yours truly,
THE MAYOR.

Mr. E. Counsel.

No. 9.

University of Sydney,
New South Wales, Australia,
25th July, 1889.

Sir,—On behalf of the Senate of the University of Sydney I have the honour to acknowledge the receipt of the publication enumerated below. I am also directed to tender you the best thanks of the Senate for this donation, and to inform you that your name has been enrolled as a contributor to the Library of the University.

I have, &c.,
THE LIBRARIAN.

E. Counsel.

"Maxims: Political, Philosophical, and Moral," by Edward Counsel.

No. 10.

No. 5110.

Public Library, Melbourne,
31st July, 1889.

Sir,—I have the honour, by direction of the Library Committee, to acknowledge the receipt of the work mentioned on the other side, for which the Trustees return you their sincere thanks, and beg to inform you that they have caused your name to be enrolled on the books as a contributor to the Public Library.

I have, &c.,
THE LIBRARIAN.

E. Counsel.

"Maxims: Political, Philosophical, and Moral" (5 copies).

No. 11.

Supreme Court Library,
Melbourne,
4th September, 1889.

Sir,—I have the honor, by direction of the Supreme Court Library Committee, to inform you that two copies of your work ("Maxims: Political, Philosophical, and Moral"), presented by you to the Library of the Supreme Court, have been accepted with thanks.

I have the honor to be, &c.,
THE LIBRARIAN.

To Mr. Edward Counsel,
Railway Paddocks, Somerville.

No. 12.

Library of the Parliament
(Melbourne),
24th July, 1889.

Sir,—I have the honor to acknowledge the receipt of your publication, "Maxims," &c., forwarded by you for deposit in this Library, and beg to inform you that the Library Committee accept the volume with thanks.

I have, &c.,
THE LIBRARIAN.

E. Counsel, Somerville.

No. 13.
Library, South Australia
(Legislature),
Adelaide, 2nd August, 1889.

"Maxims," by Edward Counsel.

Sir,—I am directed by the Joint Parliament Library Committee to express their thanks for your contributions, specified in the margin, and to state that such have been deposited in this Library.

I have, &c.,
THE PARLIAMENT LIBRARIAN.

E. Counsel.

No. 14.
Parliament Library, Brisbane,
4th November, 1889.

Sir,—I have the honour to acknowledge, with thanks, the receipt of a copy of your "Maxims: Political, Philosophical, and Moral," which you have been good enough to send for the use of this Library.

I have, &c.,
PARLIAMENTARY LIBRARIAN.

E. Counsel.

No. 15.
The Mitchell Library,
Glasgow, October, 1890.

Sir,—The Committee of The Mitchell Library desire me to acknowledge receipt of the donation named on the other side, and to convey to you the expression of their cordial thanks.

Sir, yours respectfully,
THE CONVENER.

"Melodies of Erin," composed by E. Counsel.

"Maxims," &c., by E. Counsel.

No. 16.
Connecticut State Library,
Hartford, 17th June, 1890.

Dear Sir,—I have the honor to acknowledge the receipt of your letter of 7th May, with the two books mentioned therein, and return our thanks for them.

Yours respectfully,
THE STATE LIBRARIAN.

E. Counsel, Somerville, Australia.

"Melodies of Erin," by Edward Counsel. 4to.

"Maxims," &c. 12mo.

No. 17.
College of Physicians,
Pall Mall East,
1st February, 1890.

Sir,—I am directed by the College of Physicians of London to return their thanks to you for your kind present.

I am, &c.,
THE REGISTRAR.

E. Counsel.

No. 18.
National Liberal Club,
London, 23rd June, 1890.

The Librarian begs to acknowledge, with thanks, the receipt of Mr. Counsel's volume of "Maxims" and his "Melodies of Erin."

No. 19.

[Extract from the published Thirty-sixth Annual Report of the Library Syndicate, *University of Cambridge*, 4th June, 1890]:—

"*From the Author:* Counsel (E.)—'Maxims: Political, Philosophical, and Moral.' 8vo. Melbourne. (1889.)

"*From the Composer:* Counsel (E.)—'Melodies of Erin.' 4to. (1889.)"

No. 20.

57. Public Library, Museum, and Art Gallery of South Australia,
Adelaide, 12th August, 1889.

Sir,—I have the honor, by direction of the Board of Governors of the Public Library, Museum, and Art Gallery of South Australia, to acknowledge the receipt of the work, noted below, presented by you to the Public Library.

I am further directed to convey to you the thanks of the Board for this addition to the public collections of the colony.

I have the honor, &c.,
THE GENERAL DIRECTOR
AND SECRETARY.

E. Counsel.

"Maxims: Political, Philosophical, and Moral," by Edward Counsel.

[Also from various Government Departments, Municipal and other Public Libraries, Institutes, Societies, &c., &c.]

No. 21.
Office of the Mayor,
Philadelphia,
13th June, 1890.

Mr. E. Counsel, Somerville, Australia.

His Honor the Mayor directs me to acknowledge receipt of copy of the original edition of your "Melodies of Erin," to express his appreciation and thanks for same, and state that it has been filed in the Library.

I am, yours respectfully,
THE MAYOR'S SECRETARY.

No. 22.
Bureau of Education
(Department of the Interior),
Washington, D.C.,
3rd October, 1890.

Sir,—Permit me to acknowledge, with thanks, the receipt from you of the publication mentioned within. It will be

deposited, for use and reference, in the Library of the Bureau, and a record will be made of the name of the donor.

Very respectfully,
THE COMMISSIONER.

Mr. Edward Counsel.
"Melodies of Erin."

No. 23.
Bureau of Education,
Washington,
17th October, 1890.

Dear Sir,—I write to thank you for a copy of your "Melodies of Erin," which we have placed in the Library of this Bureau. We hope that you will remember us when you publish a continuation of your musical studies.

Very respectfully yours,
THE COMMISSIONER OF EDUCATION OF THE UNITED STATES.

No. 24.
Bureau of Education,
Washington,
4th April, 1891.

Mr. Edward Counsel.

Dear Sir,—This office is indebted to you for a copy of your "Melodies of Erin," heretofore acknowledged, and for a number of Musical Compositions, in manuscript, which were accompanied with several very polite letters from you.

While thanking you for your kindness in sending these productions to the Bureau of Education, it seems to me that the best way to bring the manuscripts to the attention of musicians is to hand them to the Director of the U.S. Marine Band, the largest and finest musical organisation in the Government service.

With your permission, then, this course will be pursued, and the Professor (Director) will be requested to make proper acknowledgment to you.

I am, Sir, very respectfully yours,
THE ACTING COMMISSIONER.

No. 25.
The Newberry Library,
Chicago, U.S.A.,
3rd October, 1890.

The Trustees of the Newberry Library have the honor to acknowledge the receipt of "Melodies of Erin," presented by you to the Library, and respectfully tender their thanks for the same.

To E. Counsel.
Placed *in the Library*.
THE LIBRARIAN.

No. 26.
Public Library, St. Louis, U.S.,
3rd October, 1890.

To E. Counsel.

The Board of Management of the St. Louis Public Library takes pleasure in acknowledging receipt of "Melodies of Erin," for which please accept its sincere thanks.

Placed in the Library.
THE PRESIDENT OF THE BOARD.

No. 27.
Bostonia Condita, A.D. 1630.
Boston Public Library (U.S.),
28th April, 1891.

The Trustees have received the publication named on the other side, a gift to the Library from Edward Counsel, for which they return a grateful acknowledgment.

PRESIDENT OF THE BOARD.

Placed in the Library.
THE SECRETARY.
"Melodies of Erin."

No. 28.
4542. Sig. 1891.
U.S. Signal Office, War Department,
Washington City,
24th April, 1891.

E. Counsel.

Sir,—The Acting Chief Signal Officer directs me to acknowledge the receipt of your communication of 4th March, 1891, transmitting your "Melodies of Erin."

I am further directed to thank you for your courtesy, and to state that the volume has been placed in the Library of this office in accordance with your request.

Very respectfully,
THE CHIEF CLERK.

No. 29.
Public Library,
Newcastle-upon-Tyne.

Sir,—On behalf of the Public Libraries' Committee I beg to acknowledge the receipt of the following donation, and to convey to you the expression of their cordial thanks.

Yours, &c.,
THE CHIEF LIBRARIAN.

Counsel (Edward): "Melodies of Erin." Demy 4to. Paper, N.D. [1889.] Placed in the Reference Library.

No. 30.
Borough of Cambridge.
Free Library, Guildhall,
7th November, 1890.

Sir,—The Free Library Committee of the Borough of Cambridge beg to acknowledge the receipt of a copy of your "Melodies of Erin" as a gift to the Free

Library, for which they request me to convey to you the expression of their thanks.

THE CHAIRMAN.

To E. Counsel.

[FOREIGN.]

No. 31.

Biblioteca Nacional.

"Maxims: Political, Philosophical, and Moral," by Edward Counsel. Melbourne, 1889.

"Melodies of Erin," composed by E. Counsel.

En cumplimiento de honroso deber, doy á V. muy cordiales gracias por las obras cuyos titulos se expresar al margen, y con la cuales se ha servido V. favorecer á esta Biblioteca.

Dios guarde á V. muchos anos.

Madrid, 21 de Enero de 1891.

EL DIRECTOR.

Sr. Don Eduardo Counsel.

No. 32.

S. Consilii Novillissime Sivitatis Hispalensis.

Ayuntamiento de Sevilla.

Mr. Edward Counsel.

Muy Sr. mia y de mi más distinguida consideracion. A su debido tiempo he tenido el honor de recibir el ejemplar que se ha servido remitirme y que lleva por titulo "Melodies of Erin." El merito indudable de la composicion musical el justo renombre del autor y la firma de la espresiva dedicatoria, la hacen muy digna de figurar en la Biblioteca y Archivo de la Excina Corporacion que tengo la honra de presidez.

Para ello he dado las ordenes oportunas y al tributar á V. las más expresivas gracias por tan senalada muertia de consideracion, aprovecho esta circunstancia para ofrecerme de V. sumas ato. S.S.

Q. S. M. B.

Sevilla, 7 Nov., 1890.

No. 33.

Monsr. E. Counsel. No. 1476.

Monsieur,—J'ai l'honneur de vous accuser réception de l'ouvrage: "*Maxims: Political, Philosophical, and Moral*," dont vous voulez bien favre hommage à notre Bibliothèque.

Veuillez agréer, Monsieur, l'assurance *de ma considération* distinguée.

LE BIBLIOTHECAIRE DE L'UNIVERSITE.

Louvain, 29 Abril, 1890.

No. 34.

Republique Française. Ville de Paris. Conseil Municipal.

Paris, le 7 Octobre, 1890.

A Monsieur Edouard Counsel.

Monsieur,—J'ai l'honneur de vous accuser réception de l'exemplaire des "Melodies of Erin," dont vous avez bien vouler faire hommage á la Bibliothèque du Conseil Municipal de la Ville de Paris, & dont vous êtes l'auteur.

Ce volume sera placé dans notre Bibliothèque, et le Bureau du Conseil vous exprime les remerciements.

Receivez, Monsieur, l'assurance de ma considération tres distinguée.

LE SYNDIC DU CONSEIL MUNICIPAL DE PARIS.

No. 35.

Gand. Université de l'Etat. Bibliothèque.

Gand, le 13 October, 1890.

Monsieur,—Je m'acquitte du devoir le plus agréable de ma charge en venant vous accuser réception de *l'ouvrage* intitulé: "Melodies of Erin," dont vous etes l'auteur.

En enrichissant notre dépôt public, vous avez bien mérité de tous ceux á qui il est utile, et c'est en leur nom comme au mien que je vous prie d'agréer, Monsieur, mes remerciements les plus sincerés.

LE BIBLIOTHECAIRE EN CHEF.

A Monsieur E. Counsel.

No. 36.

Biblioteca Nazionale Centrale, Firenze, 15 Settembre, 1891.

Egregio Signore,—A nome mio ed a nome degli studiosi rivolgi alla Signoria Vostra Illustrissima i più sentiti ringrariamenti per le—"Melodies of Erin"—che ella gentilmente ha inviate in dono a questa Biblioteca Nazionale Centrale.

Il suo fascicolo ci è stato graditissimo, giacchè è vemito ad aggiungersi alla nostra ricchissima collezione di Musica, cosi antica come moderna, che dall' Italia per diritto di stampa riceviamo tutta quanta si pubblica, e dall' estero in vien favorita in dono da valenti e gentili compositori fra i quali l'onore di annoverare la Signoria Vostra. Ogni altro suo dono sarà molto gradito.

Ho intanto l'onore di dichiararmi,

Della Signoria,

Vostra illma devotissimo,

PREFETTO DELLA BIBLIOTECA.

Illmo Signore.

Sigr. Edward Counsel.

No. 37.

D. no Eduardo Counsel.

S.p.d.

Universitas Carolina Lundensis.

Ob donum quo Bibliothecam nostram munifice auxisti nomine Universitatis Lundensis debitas quas par est gratias agimus.

BIBLIOTHECARIUS,
Universitatis Lundensis.

Ed. Counsel.

Bibliothecae Universitatis Carolinae Lundensis dono ded.

"Melodies of Erin," composed by E. Counsel.

No. 38.

Bibliothèque de l'Université de Norvége à Christiania.

Christiania, le 30 Octobre, 1890.

L'Université ayant reçu l'ouvrage sous nomme que vous avez bien voulu lui faire parvenir, m'a charge de vous addresser les remerciments.

LE BIBLIOTHECAIRE.

"Melodies of Erin," composed by Edward Counsel.

Mr. E. Counsel.

No. 39.

University Library, Upsala, Sweden.

The University Library of Upsala has received from E. Counsel the following publication :—"Melodies of Erin"—a gift, for which it returns a grateful acknowledgment.

THE LIBRARIAN OF THE UNIVERSITY.

Upsala, Oct. 30, 1890.

No. 40.

Biblioteket, Stockholm, d. 31 Okt., 1890.

H. Herr Edward Counsel.

Mottagandet af Eder nedan nämnda gafva till Biblioteket har jag härmed äran erkänna och anhaller fa afiägga förbindligaste tacksägelse för den mot statens affentliga boksamling salunda bevisade välvilja.

OFVERBIBLIOTEKARIEN.

Counsel, E. : "Melodies of Erin." Somerville. 4to.

No. 41.

Bibliothek-Universiteit te Utrecht.

M. [22 Oct., 1890.]

Onder vriendelijke dankbetuiging heb ik de eer U te berichten, dat Uw geschenk, voor de Universiteits-Bibliotheek alhier bestomd, door mij is ontvangen.

DE BIBLIOTHECARIS.

No. 42.

Universitäts-Bibliothek.

Bonn, den 12 Febr., 1890.

Herr E. Counsel,

In Somerville, Australia.

Habe ich die Ehre den ergebensten Dank unserer Bibliothek auszusprechen für das ihr geneigtest übersendete Geschenk "Maxims : Political, Philosophical, and Moral."

DER OBERBIBLIOTHEKAR.

No. 43.

F. 18 März, 1890.

Für gef. Einsenduug von "Maxims : Political, Philosophical, and Moral," by Edward Counsel, Melbourne. Dankt resbondlicht.

DER VORSTAND DER UNIVERSITATS-BIBLIOTHEK.

Anst. 186.

Universitäts-Bibliothek, Jena.

No. 44.

Grossherzoglich Badische Universitäts-Bibliothek.

Heidelberg [21 Feb., 1890].

Ich bestätige Ihnen hiermit, dass die Universitäts-Bibliothek Ihr Geschenk heute erhalten hat, und spreche für dasselbe den ergebensten Dank aus.

DER OBERBIBLIOTHEKAR.

No. 45.

Universitäts-Bibliothek.

Göttingen, d. 30 Aug., 1890.

Ew. Hochwohlgeboren.

Habe ich die Ehre den ergebensten Dank unserer Bibliothek auszusprechen für das ihr geneigtest übersendete Geschenk.

Ihres werkes.

"Melodies of Erin," Somerville.

DER OBERBIBLIOTHEKAR.

An Herrn Edward Counsel,
Hochwohlgeboren,
Somerville, Australia.

No. 46.

(*Re* Maxims.)

Universitäts Bibliothek.

Göttingen [6 June, 1890].

Herrn E. Counsel.

Für die der Bibliothek als Geschenk gütigst übersendete Druckschrift verfehle ich nicht Namens der Verwaltung den ergebensten Dank zu sagen.

DER OBERBIBLIOTHEKAR.

No. 47.
Stadtbibliothek, Hamburg,
den 25 ten Juni, 1890.

Die unterzeichnete Verwaltung beehrt sich Ew. Wohlgeboren für Ihr soeben empfangenes Geschenk "Melodies of Erin," comp. by E. Counsel, fol. s.l.c.a., ihren verbindlichsten Dank auszusprechen.

DER DIRECTOR DER
STADTBIBLIOTHEK.
JN. 1890/1905.

An E. Counsel.

No. 48.
Stadtbibliothek.
Frankfurt am Main,
den 31 Marz, 1890.

Suer Hochwohlgeboren beehren wir uns hiemit für das unserer Anstalt gütigst überwiesene Geschenk den verbindlichsten Dank ganz ergebenst auszusprechen.

DAS STADTBIBLIOTHEKARIAT.

"Maxims: Political, Philosophical, and Moral."

Seiner Hochwohlgeboren
Herrn Edward Counsel.

No. 49.
Bibliothèque de l'Université de France
à la Sorbonne.
Paris, le 28 Novembre, 1891.

Monsieur,—J'ai reçu l'ouvrage que vous avez bien voulu donner à la Bibliothèque de l'Université. Il a été immédiatement inscrit sur nos catalogues et déposé dans nos collections.

Je vous prie d'agréer, Monsieur, avec les remercîments que j'ai l'honneur de vous adresser au nom de la Bibliothèque, l'hommage de ma considération distinguée.

Pro LE CONSERVATEUR.

A Monsieur Edward Counsel,
Somerville, *via* Melbourne,
Australia.

No. 50.
Biblioteca Nazionale Centrale,
Firenze, 28 Novembre, 1891.

Ricevo la sua gentillissima lettera del 22 Ottobre p.p. che accompagna a questa Biblioteca due copie della sua pubblicazione musicale: "The Last Glimpse of Erin."

Le sono ben riconoscente per questo nuovo ed' interessante dono, de' quale vedo con molto piacere arricchita questa Biblioteca, e sono betissimo di poter mettere a disposizione degli studiosi anche questa sua pubblicazione, che irene ad aurescere la copiosissima raccolta di pubblicazioni musicali da noi posseduta.

IL PREFETTO.

Sig. Edoardo Counsel.

*** NOTE.—The Author also forwarded copies of the Original Editions (either "Maxims" or "Melodies") to the undermentioned Universities and Public Bodies (the principal only named) in Europe and America:—

Universities:—West Point, Salamanca, Paris, Madrid, Rome, Naples, Valladolid, Coimbra, Zaragoza, Lyons, Vienna, Berlin, Leipzig, Munich, Breslau, Hallé, Prague, Königsberg, Greifswald, Brussels, Leyden, Groningen, St. Petersburg, Moscow, Kazan, Kiev, Padua, Pavia, Parma, Bologna, Turin, Oviedo, Alcalá, Copenhagen, Athens, Basle, and the Continent.

New York, Washington, Wooster, California, Harvard, Yale, and others.

Maynooth, London, Durham, Glasgow, Edinburgh, Aberdeen, St. Andrews, &c.

Mexico, Habana, Lima, Buenos Ayres, Chili, and Brazil. U.S. State Legislatures, &c.

Miscellaneous Governments, Public, Municipal, and Free Libraries, Institutes Societies, &c., in both Hemispheres.

AUTHOR'S ADDRESS:

SOMERVILLE
(*Vid* MELBOURNE),
AUSTRALIA.

[THE END.]

A. H. Massina & Co., Printers, Howey-street, Melbourne.